

THE EXPOSITORY TIMES.

Notes of Recent Exposition.

THE Rationalist Press Association Annual for 1914 (Watts; 6d. net) publishes a correspondence which took place in July 1913 between Captain Hubert STANSBURY, R.N., and Sir Arthur Conan DOYLE.

'I have been engaged'—this is how the correspondence began—'I have been engaged,' wrote Sir Arthur Conan DOYLE, 'for more than a month in reading your *In Quest of Truth*. I have annotated my copy from cover to cover. Then I have copied the annotations into another copy and sent it to a friend. I mention all this to show how seriously I take it. I think it is a very fine book. I have seldom read one so helpful or so full of the fruits of learning. I thank you for it.'

He afterwards speaks of his annotations as 'for the most part mere signs of admiration.' But mark that phrase, 'for the most part.' The remaining part, which he estimates at a sixth of the volume, he does not agree with. There are three things in it which he does not agree with. Captain STANSBURY, he says, refuses to allow to a man even the smallest margin of determining will. He denies the possibility of continued life. And he talks of law effecting this or that, as if a law were a self-constituted thing.

Captain STANSBURY replies. 'I have never,' he says, 'upheld that there is no such thing as human

will-power. I have certainly given arguments which show, in my opinion, that the will-power of any individual is the result of outside influences acting upon hereditary qualities; but that is surely not the same as saying there is no human will-power.' Sir Arthur Conan DOYLE says no more about that. Probably he felt that the only answer was, 'Surely it *is* the same.'

Nor does the argument about the independence and immortality of the soul lead to anything, though it is continued a little longer. Both men 'are inclined to believe' in telepathy, but the belief affects them differently. To Sir Arthur Conan DOYLE it is a lesson in restraint. It warns him against dogmatism. 'Telepathy would have been unthinkable some years ago to an ordinary reasoner. Now many of us have to admit that it exists. So an independent soul or spirit may seem unthinkable and yet exist.' Captain STANSBURY 'cannot see that it is any more wonderful than wireless telegraphy, or that it warrants belief in the dual existence of soul and body.' This also is left there. The only matter which is pursued in the correspondence is the meaning to be given to a law of nature.

Now it has to be realized that this old controversy is the newest controversy of all. Materialists like Captain STANSBURY may go all over the world for

support to their materialism. They may go to ancient philosophy, to primitive religion, to symbolism and poetry. But this it is that makes them materialists; from this they start, and to this they always return—the universe shows no signs of being created or controlled by a mind; in Captain STANSBURY'S words, it 'consists of an eternal substance, ether, and an eternal energy, operating in accordance with the eternal qualities of the primal electricity and ether.'

Sir Arthur Conan DOYLE uses arguments to the contrary. 'You appear to think,' he says, 'that if you can demonstrate some points which do not show design'—Captain STANSBURY had referred to 'the recent occurrences in Macedonia, the *Titanic* disaster, and the Messina earthquake'—'you upset the theory; whereas I feel that, if I can show evidences of design anywhere—and I see them nearly everywhere—then I prove my point, since we cannot be omniscient and explain everything. I can afford to let a hundred points go, and profess ignorance of them, if on the hundred-and-first I can give reasonable proof of purpose in creation. To my eyes the good enormously preponderates, and I am prepared to wait a few æons before the mystery of evil is unveiled.'

Who has the advantage? No doubt Captain STANSBURY thinks it is he, for the correspondence is sent by him to the magazine. But there are two considerations. First, he is dogmatic just where he ought not to be; his opponent is never so. And secondly, he is outdone by the other in courtesy, that inimitable evidence of a wholesome belief. Once Captain STANSBURY employs the familiar argument: 'Your views about God seem exactly the same as those I held myself a few years ago, before I had sufficient leisure to thoroughly study the subject.' He even adds, 'Will you excuse my saying—for it sounds very presumptuous—that you read my book in the light of your conviction of a God-ruled universe, and, by dogmatically rejecting every statement

that appears to conflict with that conviction, you have failed to follow my argument.' The rudeness only makes Sir Arthur Conan DOYLE more careful to be courteous and considerate. It is he that has the advantage.

The Religion of the Atonement (Longmans; 1s. net) is one of the Liverpool Diocesan Board of Divinity Publications. It contains three lectures delivered in Liverpool by Canon J. G. SIMPSON of St. Paul's.

Canon SIMPSON believes that one of the chief theological tasks of the twentieth century will be the rescue of the doctrine of the Atonement from the comparative neglect into which it had fallen during the nineteenth century. The statement is worth considering. The popular belief is that we have passed away from all ideas of atonement for ever. Yet Canon SIMPSON is fully abreast of the movements of thought of our time and keenly sensitive to their direction.

Why was the doctrine of the Atonement neglected in the nineteenth century? It was not denied; it was not belittled; the attitude was not opposition, it was neglect. The neglect was due to the emphasis laid on the Incarnation. That emphasis has served some good purpose. 'What the invaluable teaching of the nineteenth century—the Oxford Movement, F. D. MAURICE, WESTCOTT, the authors of *Lux Mundi* and the circle which gather round them—has fixed, let us hope indelibly, in the conscience of the Church, is the great truth that it is the living personality of Christ our Lord which is the centre of the faith and life of the Church.'

The emphasis on the Incarnation was natural. For the Evangelicalism which went before had become hard and formal. It had almost transformed Jesus into an official mediator. It emphasized the transaction which redeemed at the expense of the personal relations which were

effected by the redemption. It ran the risk of substituting the way of salvation for Christ who is the way.

The reaction was natural, if not inevitable. And as usual it went too far. It went so far as to run a far greater risk than the other, the risk of having no gospel to offer. For 'it is quite possible,' says Canon SIMPSON, 'to construct a system, and that with the aid of the New Testament, developed out of the Divine humanity of our Lord, which recognizes the Church as His Body, which justifies the sacraments as extensions of the Incarnation, and which unifies all things in heaven and earth in the Incarnate Word as its central principle, and leave out what is distinctively Christian.'

In any case, the theology of the nineteenth century, the theology of the Church of England, avoided the language and ideas proper to an evangelical theology. Phrases like 'the finished work,' were looked at from a distance and uneasily. Sacrifice was interpreted in terms of self-sacrifice. Substitution was either definitely rejected or moralized out of all semblance to itself. And the death of Christ came to be looked upon as simply a result of the Incarnation.

Now Canon SIMPSON holds that this emphasis laid upon the Incarnation is untrue to the New Testament. 'It does not help us to understand St. Paul when he declares that "God commendeth his own love toward us in that, while we were yet sinners, Christ died," or St. John when he finds the warrant and source of love in the fact that God "sent his Son to be the propitiation for our sins."' No separation, he says, is possible between Christ and His Cross. The preaching of Christ is the Word of the Cross. However manifold the apostolic faith may be, it is all comprised within the limits of Christ crucified. All the treasures of wisdom and knowledge, the apprehension of Truth and the attainment of Holiness, are comprehended within, not realized side by side with, the good news of the free favour of God,

whereby He reconciles us to Himself in the redeeming personality of His Son. 'Some of my Oxford friends,' says Canon SIMPSON, 'remind me of a bowler, perfect in delivery, in pitch, and everything else, *but invariably off the wicket.*'

Dr. A. C. HEADLAM was invited to write one of the 'Cambridge Manuals of Science and Letters,' the subject being *St. Paul and Christianity*. When it was written it was found to be 'considerably too long for the series,' and as he thought it had been unduly compressed already and he could not compress it more, he was allowed to issue it independently (Murray; 5s. net).

What does 'St. Paul and Christianity' mean? 'I was left,' says Dr. HEADLAM, 'to interpret the title for myself, and I took it to mean a study of the teaching of St. Paul and its place in the development of Christianity.' It is not wonderful that Dr. HEADLAM found that that was too large a subject for a Cambridge Manual. In order to bring it within compass he resolved to express his own opinion on the points that are under discussion, and say nothing about the views held by others. And he did not think we should lose much: 'a discussion of opinions is never really illuminating.' But now that the separate publication gives him room, he writes a preface to the book in which he presents us with a survey of 'the main alternative opinions about St. Paul's theological position which have been held.'

He begins with the critical question. There is considerable diversity of opinion as to the number of letters which belong to St. Paul. Dr. HEADLAM believes that all the thirteen epistles which claim to be his were actually written by him. No serious scholar doubts the genuineness of the four principal epistles—Romans, 1 and 2 Corinthians, and Galatians—'with the exception of one particular school of Dutch critics who have not succeeded in gaining any credence for their views.' Nor are there many now who reject 1 Thessalonians,

Colossians, Philippians, and Philemon. There are some who doubt Second Thessalonians and Ephesians; there are more who refuse to accept the Pastoral Epistles.

Of 2 Thessalonians Dr. HEADLAM says nothing. Of the Pastoral Epistles he says that 'for our purpose' their genuineness matters little. But of Ephesians he has this striking word to say: 'It is in my opinion fundamental to a proper understanding of St. Paul's thought. To me Ephesians is Pauline through and through, and more even than Romans represents the deepest thoughts of the Apostle; and to hold, as some would do, that it is a compilation, or that it is largely interpolated, shews an incapacity (in my view) to form a judgement of any value in critical matters.'

The next question is the origin of St. Paul's distinctive thought. Was St. Paul a Hellenist? There is a considerable school in Germany—it is best represented in England by Professor Percy GARDNER—which seeks to explain much of St. Paul's teaching as the product of Hellenic influence. Dr. HEADLAM definitely rejects that theory. It is true that St. Paul used the Greek language. It is true also that the Jews had been under Hellenic influence ever since the conquest of the East by Alexander, and 'a clever, many-sided man like St. Paul could not move about in the Graeco-Roman world without being affected by it; but none of these influences touched the heart of his thought. In no case did they penetrate beneath the surface. St. Paul was at heart a Jew and a Pharisee. His mind had been formed in the Rabbinical schools, and Pharisaism had been developed on lines antagonistic to Hellenism and Hellenistic Judaism.'

The third question is the relation of St. Paul to the primitive Church. To understand this question we have still to go back to Baur and Tübingen, and to the theory that between St. Paul and the original Apostles there was a complete and fundamental schism, two schools being

formed, the Ebionite or Jewish Christian, and the Pauline or Hellenic Christian; and that Catholic Christianity rose out of a combination or conciliation of these two extreme schools. Nobody believes that now. But its influence lingers; and we must go back to Baur to understand even Kirsopp Lake.

Now 'it is obvious to any one who reads St. Paul, that he was a man of pronounced and decisive individuality; that he held his opinions strongly and definitely; that he would not be patient of half-measures or compromises, and that there were occasions when he differed from the other Apostles.' But on all the main lines of Christian teaching, St. Paul and the primitive Apostles were at one. What he condemned in them was not their theology but their timidity. He realized more fully than they did that Christianity was to be emancipated from Judaism, and he was prepared, as they were not, to carry things to a logical conclusion; but the difference between them was not fundamental.

Was St. Paul the founder of Christianity? That is the next question. WREDE heads the School which answers Yes. Jesus never claimed to be the Messiah. It was St. Paul that gave Him that title and outlined His Messianic functions. And this he did out of his own thinking, which was the more his own that he did not know anything of Jesus personally and boasted that he did not.

WREDE lays much stress on the passage in which St. Paul disclaims knowledge of Jesus 'after the flesh.' Dr. HEADLAM believes that he misunderstands it and so makes an entirely illegitimate use of it. But the best reply to WREDE is to show that St. Paul's hand is nowhere to be recognized in the Gospels. Says Dr. HEADLAM, 'The most striking characteristic of the Synoptic Gospels, and, for that matter, of St. John also, is the complete absence in them of any of those features which are commonly described as Pauline.

In almost every point they represent simpler, more primitive, and I believe higher, traditions. There is no sign of Pharisaic thought. There is no trace of the influence of Pauline categories. They represent the source, and not the result, of St. Paul's teaching.'

Last of all there is the modern eschatologist. How short a time it is since the eschatological idea seemed triumphant! How many of us are eschatologists now? Dr. HEADLAM is scornful of the eschatologist and of no other. The modern eschatologist is 'so proud of having brought us back to the historical standpoint that he cannot see anything else. He is not quite so irrational when he is studying St. Paul as when he is examining the teaching of Jesus, but he finds it very difficult to recognize the limits of his theories. He is far too certain that his formulas will explain everything; he is determined to carry out a narrow theory logically, and therefore becomes irrational.'

There is eschatology in St. Paul. The eschatology in St. Paul is fundamental to his thinking. But it is not his only mental equipment. Old Testament Judaism is there, and Pharisaism; the transformation effected by his own religious experience is there, and his strong ethical interest; above all, the uniqueness of the teaching of Jesus is there, 'the sweet and blessed figure of Jesus of Nazareth.'

Who was the disciple that was 'known unto the high priest'? The text is, 'And Simon Peter followed Jesus, and [so did] another disciple. Now that disciple was known unto the high priest, and entered in with Jesus into the court of the high priest; but Peter was standing at the door without. So the other disciple, which was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter' (Jn 18^{15, 16} R.V.). Who was this 'other disciple'? It is commonly understood that it was John. Dr. Edwin ABBOTT believes that it was Judas Iscariot.

The belief is not entirely new. One at least, HEUMANN, made the suggestion many years ago, as any one may see by referring to ALFORD. Any one may see also what ALFORD thought of the suggestion. His words are: 'surely too absurd to need confutation.' He adds, 'The whole character of the incident will prevent any real student of St. John's style and manner from entertaining such a supposition for a moment.' Yet it is just the character of the incident and St. John's style and manner that Dr. ABBOTT relies upon for his evidence.

Dr. ABBOTT has issued another of his ever welcome and ever surprising studies in the Gospels (Cambridge: At the University Press; 2s. net). He calls it *Miscellanea Evangelica* (I). It contains three discussions, one on the words 'Nazarene and Nazoraean,' one on 'The Disciple that was "known unto the High Priest,"' and one on 'The Interpretation of Early Christian Poetry.' These discussions are to form part of the appendixes to Section II. of 'The Fourfold Gospel,' which is itself to be Part X. of *Diatessarica*. It is the second of these discussions that we are to look at now.

Dr. ABBOTT thinks that the disciple who knew the high priest could not have been John; the character of the incident and St. John's style and manner are against it. He says: 'The more we reflect on the consistent conception of the quiet, thoughtful, and retiring character of the beloved disciple in the Fourth Gospel, the more difficult shall we find it to believe that he was an intimate friend of Caiaphas, or that he was made the instrument of plunging Peter into temptation by his impulsive conduct, or that the author of the Fourth Gospel intends us to believe this.'

But let us begin at the beginning. One reason—Dr. ABBOTT says it is the main reason—for the belief that this disciple was John is the fact that a little later John is spoken of as 'the other disciple whom Jesus loved.' That disciple, says Dr.

ABBOTT, is undoubtedly John. It was natural, therefore, to infer that 'the other disciple' who knew the high priest, and who is brought into close connexion with Peter, was also John.

But observe the phrase 'known unto the high priest.' Is 'known' an adequate rendering? The Greek word, as applied to persons, is extremely rare. In the New Testament it occurs only here and in other two passages. In one of these the parents of Jesus are described as searching for Him among their kindred and 'acquaintance.' In the other we are told that all His 'acquaintance' stood afar off round the cross. Now, the same Greek word is used in the Septuagint at Ps 55¹⁸, and it is translated 'acquaintance' in the Authorized Version. The Revisers, however, felt that 'acquaintance' was not sufficient, and rendered the word by 'familiar friend.' This, says Dr. ABBOTT, and nothing less than this, is its meaning in the Septuagint and the New Testament—'intimate friend,' a person 'in one's bosom' or 'in one's counsels.'

What is said, therefore, about 'the other disciple' here is that he was the 'intimate partaker of the high priest's counsels.' Could that be said of John? The verse immediately follows that in which we are reminded that 'Caiaphas was he that gave counsel to the Jews that it was expedient that one man should die for the people.' 'Is it likely,' asks Dr. ABBOTT, 'that a Gospel written in the name of "the disciple whom Jesus loved" should say, in effect, that that disciple was "in the counsels of" the High Priest who was plotting the

death of Jesus—and this on the very eve of His crucifixion?'

It is true that John is often brought into relation with Peter. But so, once at least, is Judas Iscariot. The first Johannine mention of Judas Iscariot follows the Confession of Simon Peter. Is it not possible that St. John is bringing him into relation with Peter here and calling him 'the other disciple,' not to suggest identity, as has been assumed, but contrast? 'How could you suppose—he might perhaps say to us, complaining of our dulness of comprehension—that I intended you to identify another disciple who was the bosom friend of Caiaphas, the murderer of Jesus, with the other disciple whom Jesus loved?'

Again, it is clear to Dr. ABBOTT that Peter was led into the high priest's palace on this occasion to be tempted of the devil. Christ had warned him that it was Satan's desire to have him that he might sift him as wheat. The sifting is at hand, and Judas is the instrument. Peter had come up to the door that he might learn the earliest tidings of the result of the trial and carry it to the rest. Judas is within. He comes out, finds Peter and brings him in, with the disastrous consequences we know of. An early interpreter of the incident, the poet Nonnus, says that he 'took him by the hand, and brought him in,' as if Peter were unwilling to run the risk. Be that as it may, it is clear to Dr. ABBOTT that 'if the friend of the High Priest had not taken Peter into the High Priest's hall, Peter—humanly speaking—would not have denied his Master.'

The Epistle to the Colossians and its Christology.

BY THE REV. JAMES IVERACH, D.D., PRINCIPAL OF THE UNITED FREE CHURCH COLLEGE, ABERDEEN.

It is acknowledged on all hands that the Epistles of the Captivity have a distinctive place in the literature of the New Testament, and that, if they are Pauline, they have a peculiar place in the

Pauline literature. So distinctive is their peculiarity that it has formed the ground for a denial of the Pauline authorship. In many ways they indicate a development of conceptions familiar

to the reader of earlier Pauline Epistles. The doctrine of the Person of Christ, of His place, and of His work is set forth with a greater fulness, and with more detailed reference to God, to man, and to the world than in the former Epistles. May this fuller development be regarded as the work of the Apostle himself, or is it to be reckoned the work of a school of disciples? This is not the place for a full discussion of the theology of St. Paul, or for an inquiry into the various influences that moulded his thought and guided his life. What we wish to deal with are the Epistles of the Captivity, and their significance for the student of Pauline doctrine. It may be asked, however, whether there is anything in these Epistles inconsistent with the thought and doctrine contained in the Apostle's acknowledged writings.

Whether we have regard to the accounts of St. Paul's activity as recorded in the Acts of the Apostles, or to the statements of his acknowledged Epistles, there is one consistent outcome of such a study of his life and activity. It is one gospel he has to preach, one testimony he has to give. In this gospel he knows no change. The burden of it, in its simplicity, independence, and exclusiveness, is the fact that Jesus Christ is the witness and the bearer of the historical revelation of God to the world. God has revealed Himself in Christ, and has in Christ made provision for the need of the world. In the earliest accounts of the activity of the Apostle, as in the latest, this is the centre of his teaching. From it he always starts, to it he always returns. But the unfolding of this fundamental thought proceeds along lines of development which can be traced. Sometimes it is developed (shall we say?) out of the meditation and the reflexion of the Apostle, as he strives to make clear to himself the implications of the fundamental thought of the fact of Christ, and His significance for the world. On this endeavour we may conceive him exhausting all the stores of his knowledge, ransacking all the resources of his reading to find fitting expression for the meaning of the great fact which had taken possession of his mind, to wit, that Christ was the final revelation of God to the world. How far this speculative satisfaction impelled the Apostle we may not say; for it was ruled by his own practical need, and the needs of the churches he had founded. What aspects of the fulness of Christ were to be set forth at any moment were determined by questions

which emerged in the course of his work. In the course of his missionary activity, while he always preached Jesus Christ, the aspect he set forth varied. Yet all the aspects were aspects of the one Christ. Thus, he set forth Christ as Him who delivered men from the coming wrath, as we find it in the Thessalonian Epistles. Other aspects were presented in relation to the polemic against his Judaistic opponents. But in every case we gain the impression that Christ is more, and means more, than that aspect of His person and His work which St. Paul laid stress on at the time of writing. For every question which arises, whether doctrinal or practical, is answered by a reference to the mind of Christ, or to the person of Christ, or to His example. One part of the work of the Apostle was to set forth Christ so as to commend to the heathen the gospel of the living God and the redemption that was in Christ, in order that they might be set free from false notions of God, inadequate thoughts of how man was to be made just with God, the false conceptions of the ideal of human life. In the polemic against Judaism he had occasion to set forth Christ as the rule and meaning of the O.T. dispensation, and to show how believers in Him were delivered from the self-righteousness of the Jews, and from the false notions of the mystic conceptions of religion current among this people in Corinth and elsewhere. In the course of his apostolic activity new questions arose and new circumstances emerged which called for a fuller statement of the contents of the gospel entrusted to him. He had to set forth the reality of it, to free it from uncleanness, from misrepresentation, and from misunderstandings, and to come to a clear understanding of the meaning of the gospel, its place in the Divine economy, and its sphere in the history of humanity and in the evolution of the Divine purpose of love. Already in the Epistles to the Romans and to the Corinthians there are significant lines of thought, which indicate that the gospel had a universal meaning, that it was the meaning and the goal of the Divine purpose, and the culmination of God's way of salvation for men. Many of these lines of thought indicate clearly the way in which the Apostle was walking, and point towards the goal of his thought, but the goal itself is not yet in sight. In the Epistles of the Captivity we find these undeveloped thoughts taken up again, worked out afresh, and brought to their legitimate

conclusion. Especially is this the case with the doctrine of the Person of Christ, the doctrine of the Church, and the new significance given to the doctrine of redemption in opposition to the incipient Gnosticism of Colossæ.

It is not necessary to spend time on questions of introduction. The evidence for the Pauline authorship of the Epistle to the Colossians is ample, and need not be repeated here. Nor shall we raise any question as to the precise time in the Roman captivity when the Epistle was written. It is generally acknowledged that it is Pauline, that it was written during the Apostle's captivity at Rome, that it is a whole, free from interpolation, and that it represents the mind of St. Paul at the period when it was written. Here we shall confine our attention to the contents of the Epistle, and the relation of its teaching to the earlier Pauline Epistles. We shall have occasion to inquire into the circumstances which called forth this new exposition of the doctrine of Christ, what led to this development of the doctrine of the Church, and the new description of the fact and meaning of redemption. It is to be remembered that, along with the letter addressed to the Church at Colossæ, St. Paul had sent a letter to Philemon, in which he had discussed matters personal to Philemon. The personal matter had, indeed, given occasion to the setting forth of principles of world-wide interest and application — principles which were to have abiding results in all the ages of men. It is of interest to observe that one of the Epistles of the Captivity was addressed to an individual, another to the Church at Colossæ, while a third, now known as the Epistle to the Ephesians, seems to have been addressed to all the churches of the valley of the Lycus. This appears to be the most probable view, and that which best fits all the facts.

Three of the churches in the valley of the Lycus are mentioned in our Epistle. Colossæ, Laodicea, and Hierapolis appear together as churches where Epaphras had laboured, and for which he had had a special care and affection (Col 4¹³). But the connexion between Colossæ and Laodicea was closer than the bond which united the three. Similar conditions appear to have existed in Laodicea and Colossæ, and they seem to have been liable to similar dangers. For, when the Apostle passes from the more general statements to special conditions, he couples the two churches

in a remarkable way: 'For I would have you know how greatly I strive for you, and for them at Laodicea, and for as many as have not seen my face in the flesh' (2¹). Again he conjoins them in the injunction that 'when this epistle hath been read among you, cause that it be read also in the church of the Laodiceans; and that ye also read the epistle from Laodicea' (4¹⁶).

What the conditions common to Colossæ and Laodicea were may be gathered from the fresh development of the doctrine of the person, place, and work of Christ, which in this Epistle attains to a fulness not exhibited previously in any Pauline Epistle. It may be gathered also from an examination of the specific errors in doctrine and practice against which the Apostle warns his readers. These two things, however, are closely connected. As each fresh difficulty emerged, and as each new danger arose, St. Paul thought of Him in whom are hid all the treasures of wisdom and knowledge. In dealing with the practical errors of the Corinthians, or with their speculative difficulties regarding the Resurrection, the Apostle found the answer to both questions in a fresh unfolding of the significance of Christ. The advance in his exposition of the person and work of Christ and the added fulness of his exposition arose out of his further reflexion on Him, and this reflexion was called forth by the pressing nature of the situation, as disclosed to him by Epaphras, regarding the speculations and the practice of the Church at Colossæ. As remarked above, the thought of St. Paul with regard to Christ was really one, from the first Epistle to the last. But that thought and its contents became clearer to him as the years passed, and more particularly that clearness was attained under the pressure of the need of the time, and the necessity of finding principles of guidance for the thought and action of the churches. Nor can we forget the influence of the growing experience of fellowship with Christ, of the experience in particular of the grace of Christ flowing in on him in all the critical situations of his life, and of the constant help received from Christ in all these emergencies. Through all his life Christ was the ruler of his thought, the guide of his conduct, the centre, source, and goal of all his striving, and daily he had fresh experience of the infinite resources of Christ and of His ability to meet his intellectual, moral, and spiritual needs. His knowledge of Christ was always a

growing one, even if his felt dependence was absolute throughout.

Thus we should expect that the particular exposition of the doctrine of Christ set forth in the first chapter of the Epistle should be directed towards the special circumstances of the Church at Colossæ, and that the errors indicated in the second chapter were such as needed the special unfolding of the riches of Christ. The two hang together.

The doctrine set forth is such as to meet the situation, and the errors are such as needed that form of exposition. Underlying both is the persuasion of the Apostle that Christ is sufficient to meet all difficulties, whether speculative or practical, and that if men could only learn Christ and know Him, they would be safe from every danger, and secure in every situation.

(*To be continued.*)

The Great Text Commentary.

THE GREAT TEXTS OF ACTS.

ACTS v. 31.

Him did God exalt with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and remission of sins.

It is interesting to trace the rapid development which took place in St. Peter after the descent of the Spirit at Pentecost. He stood out at once as the foremost of the Apostles, not only with a new courage of faith, but also with gifts of speech hitherto latent. His first sermon showed how clearly he had grasped the gospel, and how firm was his conviction of its truth. But from this start he made remarkable progress in fulness of Christian knowledge, in strength of assurance, and in courage of spirit.

1. There is a progress in his view of Jesus Christ. In his first sermon he spoke of Him as a man approved of God, and closed by saying, 'Let all the house of Israel know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.' In his address to the people at Solomon's porch, he spoke of Jesus Christ as the Holy and Righteous One, and as the Author of life. Now he advances still further and declares that He is exalted by God to be a Prince and a Saviour. St. Peter's belief in Jesus Christ expanded and took in new elements through the inspiration of the Spirit.

2. There is also a growing assurance. From the first he did not hesitate in his avowal of faith in the risen Redeemer; but as his thoughts of Jesus Christ were heightened and enlarged, his conviction gained strength, which no authority of

Sanhedrin, or tradition of the fathers, could shake or disturb.

3. With growing assurance his courage also grew. It was strengthened partly by opposition and partly by the manifest help and interposition of God. He fearlessly addressed the assembled multitude who listened eagerly to his words; but afterwards, when brought before the Sanhedrin, and again, on his release from prison, he said boldly, 'We must obey God rather than men.' Thus he justified the name which His Master had given him, and proved himself to be the rock-like disciple.

How can we grow in faith? It begins very simply, when we believe in God's existence, but it develops on all sides, till it embraces the following splendid elements:—

Assurance of God's pardon and love;
Unfailing confidence in His providential wisdom;
Perfect assurance that He answers our prayers;
Utter repose in His guardianship to all Eternity;
The disappearance of fear;
The ability to do all 'in God.'

'There is the same glow,' says the great philologist, Max Müller, 'about the setting sun as there is about the rising sun; but there lies between the two a whole world, a journey through the whole sky and over the whole earth.' The child's faith is the rising sun; the faith of the dying saint is the setting sun.¹

I.

THE EXALTATION OF JESUS CHRIST.

'Him did God exalt.'

In our text the Apostle reaches the highest note he has yet struck, and says, 'Him did God exalt

¹ J. A. Clapperton, *Culture of the Christian Heart*, 46.

with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and remission of sins.⁷

St. Peter in making this assertion was speaking by the Spirit. The transcendent act which it describes was invisible to human eyes; it was transacted in the unseen world. But St. John in Patmos is represented as having a vision which demonstrated its truth, and exhibited its glory. He heard a voice, and when he turned to see the voice, the exalted Saviour appeared before him, holding in His hand seven stars, and with a countenance which shone as the sun.

(1) There is contrast between Jesus in His humiliation and Jesus in His glory. On earth, being found in fashion as a man, He humbled Himself and took upon Him the form of a servant. He was the Man of Sorrows and acquainted with grief. He moved among men as one of themselves, and knew what it was to be weary, hungry, and cast down in spirit. He was of the common people, poor and heavy laden, often not knowing where to lay His head. But in His exaltation all that had passed away. Instead of a crown of thorns, His head was crowned with many crowns. No longer the Man of Sorrows, He is now the King of glory. And at the sight St. John, as he himself tells us, fell down at His feet as dead. No fact could more fully show the difference there was in external appearance between Christ in His earthly humiliation, and Christ in His heavenly exaltation.

(2) The exaltation was a divine reward. This truth is taught explicitly by St. Paul in his Epistle to the Philippians. Having referred to Christ's humiliation and death, and to His voluntary submission to these things in obedience to the will of God, he proceeds to say, 'Wherefore also God highly exalted him, and gave unto him the name which is above every name.' Our text in the same way ascribes the exaltation of Jesus Christ to God, the translation 'with his right hand' (rather than 'to or at his right hand'), which is to be preferred, clearly emphasizing it. It was by God that Jesus Christ was raised to the Father's throne.

(3) The grand act now before our minds, intended as it was for the benefit of the sons of men, is appropriately attributed to God's right hand. There is developed in it the grace of an infinite Fatherhood, and the might and majesty of the Eternal Throne. It is impossible to understand

the God of the Bible without regarding Him not only as a distinct and glorious personality, but as at once Father and King. It is easy to exaggerate into serious practical error both these ideas. The Fatherhood may be caricatured into a good-natured dotage, which is too kind to punish and has no disposition to insist on full obedience and purity. And the Kingship may, without the moulding and modifying influence of the Fatherhood, be either a stern Majesty which no one can love or an inexorable Justice which leaves the sinner without aught of hope. The Redeemer was exalted by the right hand of the King-Father and Father-King—exalted in His love and in His power.

The descent of our Lord into the sphere of time and sense is a solemn fact to be celebrated with wonder and gratitude, but His exaltation is cause of endless exultation to all His ransomed worshippers. The crown of thorns glows into gold and multiplies into diadems; the marred face makes the sun dim; the pierced hand grasps the universal sceptre; the cross towers and expands into a throne based on the jasper and girdled by the rainbow. Do we think enough, anything like enough, of the royalty of our Master? In all the days when we have the sense of impotence and struggle, let us remember whose we are and whom we serve. In every season of need and solitude let us remind ourselves that our Lord was parted from His disciples whilst blessing them, and although carried up into heaven, He has never ceased that blessing. And let us expect His coming again in like manner. As Andrew Bonar writes: 'How seldom the expression "going to heaven" is used in the Bible! It is rather going to be "with the Lord," as if the Lord wanted to keep our eye on Himself as the heart and soul of heaven.'¹

II.

HIS TITLES IN HIS EXALTATION.

'A Prince and a Saviour.'

It has been suggested that the words 'to be' should be supplanted by the word 'as'—'Him did God exalt as a Prince and a Saviour.' This would mean that Jesus Christ was really Prince as well as Saviour before His ascension to the Father. But the closing part of the sentence, as well as the general drift of the Apostle's argument, is in favour of the accepted translation. The titles Prince and Saviour in their conjunction, and in the sovereignty which they denote, may be most suitably applied to Jesus Christ only after His exaltation.

(1) The titles must be taken together—Prince

¹ W. L. Watkinson, *The Gates of Dawn*, 2.

and Saviour, Prince because Saviour, exercising the mercy of Saviour by the power of the Prince.

(2) They are titles of honour. Thus it becomes our duty not only to trust in Jesus Christ as Saviour, but to render homage to Him as Prince.

(3) It is as exalted Prince and Saviour that He wields divine power. Elevation is necessary to influence. Of what advantage is 'a candle under a bushel'?—but place it 'on a candlestick, and it giveth light to all that are in the house.' While the sun is below our earth, all is dark and cold—but when he arises, there is 'healing under his wings'; and from his loftiness in the skies he scatters his enlightening and enlivening beams. When the shrub rises up out of the ground, it rather requires than affords support and assistance—'but when it is grown, it becomes a tree, so that the birds of the air come and lodge in the branches thereof.' A man in the obscurity and contractedness of private life may feel dispositions prompting him to do good—but he can only pour forth benevolent wishes and shed ineffectual tears. But give him pre-eminence, place in his hands the reins of empire and at his disposal the treasures of the State, and, lo! thousands are refreshed by his shadow, protected by his power, and enriched by his beauty; his fame spreads encouragement; prayer also shall be made for him continually, and daily shall he be praised. Thus Jesus 'ascended far above all heavens, that he might fill all things.'

On February 23, Mr. Champness returned from a week's visit to England to find all five of the children poorly, and we had a sick house for some weeks, till on March 18 two of our darlings succumbed to the disease. Arthur, two and a half years old, had always been a delicate child, and we were not surprised to have him very ill; complications set in, and the doctor had given us very little hope of his recovery from the first. It was otherwise with Johnnie, our dear eldest boy, the brightest, merriest, and most joyous of them all. Yet for him the message came swiftly, and bore him away before we could realize the truth. They were but babes, but both of them left their mark on the family. The elder was a beautiful singer, and his clear, sweet voice was always ringing through the house. How often has his father thrilled a great congregation to tears by telling the simple story of Johnnie's song! and how the memory of it has inspired him in the hour of conflict and encouraged him in times of despondency, as he seemed to hear the sound of his lad's voice singing:

Come and join the army, the army of the Lord:
Jesus is our Captain, we'll rally at His word:
Sharp will be the conflict with the powers of sin,
But with such a Leader we are sure to win.¹

¹ E. M. Champness, *The Life of Thomas Champness*, 167.

III.

GOD'S PURPOSES THROUGH THE EXALTED CHRIST.

'To give repentance to Israel, and remission of sins.'

1. As it is God who with His right hand exalted Christ, so it is God who through Him gives repentance, and remission of sins. Peter by these words made an appeal directly to the Jews and their Rulers. They had committed a great crime, they were bent upon a course which was an aggravation of it and, if persisted in, would involve the nation in the curse, 'His blood be on us, and on our children.' But the Apostle declares that God's purpose is not to condemn, but to save. The exalted Christ had completed a work by which Israel if it would repent might be accepted of God, and now that He was glorified He was still the agent by whom their redemption might be effected.

In the morning I took the Bible; and, beginning at the New Testament, I began seriously to read it. . . . It was not long after I set seriously to this work, that I found my heart more deeply and sincerely affected with the wickedness of my past life. The impression of my dream revived, and the words, 'All these things have not brought thee to repentance,' ran seriously in my thoughts. I was earnestly begging of God to give me repentance, when it happened providentially, that very day, that, reading the Scripture, I came to these words, 'He is exalted a Prince and a Saviour, to give repentance, and to give remission.' I threw down the book, and, with my heart as well as my hands lifted up to Heaven, in a kind of ecstasy of joy, I cried out aloud, 'Jesus, Thou Son of David, Thou exalted Prince and Saviour, give me repentance.' This was the first time that I could say, in the true sense of the word, that I prayed in all my life.²

'But Zion said:

My Lord forgetteth me.
Lo, she hath made her bed
In dust; forsaken weepeth she
Where alien rivers swell the sea.

'She laid her body as the ground,
Her tender body as the ground to those
Who passed; her harp-strings cannot sound
In a strange land; disrowned
She sits, and drunk with woes.'—

'O drunken not with wine,
Whose sins and sorrows have fulfilled the sum,—
Be not afraid, arise, be no more dumb;
Arise shine,
For thy light is come.'—

² *Robinson Crusoe*.

'Can these bones live?'—

"God knows :

The prophet saw such clothed with flesh and skin ;

A wind blew on them, and life entered in ;

They shook and rose.

Hasten the time, O Lord, blot out their sin,

Let life begin.'¹

2. For us the words contain a wider message—a message of life and hope which applies to the whole world with its superstitions, and vices, and needs, and is an answer to all the questions which doubt may raise or philosophy suggest. This world is not under the sway of soulless, unmoral law ; it is the sphere of operations of a living and redeeming God. Now to assert that sin is eternal and irremediable in its effect is either to forget God entirely or to say that evil is stronger than God. But just because I believe in the living and personal God, I believe in the remediability of the evils wrought by sin. For God is ever present in the world, working against sin and repairing its ravages. Where sin abounds, grace doth much more abound. When we say that the effects of sin on the individual are eternal, we forget that the living God Himself comes to the forgiven man, and God in a man becomes a fountain of healing, cleansing, and restoring energy. And when I think of the restoring and healing powers of the grace of God, I can believe the old Bible word, that we shall be clean every whit, that we shall be lifted up from the dunghill, set among princes, and made to inherit a throne of glory. That is a significant sentence in the Apocalypse where the angel, describing the multitude before the throne, says, 'These are they which come out of the great tribulation, and they washed their robes and made them white in the blood of the Lamb.' They had once borne upon them the stains and defilements

¹ Christina G. Rossetti, *Poems*, 203.

of sin ; but every trace of these had disappeared. They stood before the throne in 'spotless white.' And how had they been made white? They had 'washed their robes, and made them white in the blood of the Lamb.' 'Washed in blood'! Now, the blood is the life ; and what the phrase means is that the redeeming and cleansing energies of the life of Christ in them had gradually set them absolutely free from every trace and defilement of sin. And we, too, may be 'made white in the blood of the Lamb.' Christ in us is the hope of glory. God is at work in our world, counteracting evil and ever seeking to destroy it. Here is an old word full of comfort for those who are tortured by the thought of evil influences, to which they gave the initial impulse : 'Surely the wrath of man shall praise thee ; the residue of wrath shalt thou restrain.'

A child said, 'When I say my prayers I always see everything. When I say, 'Deliver us from evil,' I see God going out with a spear to fight Satan ; and when I say, Forgive us our trespasses, I see Him with a big rubber cleaning a black-board.' Another little boy of seven years repeated one day the text, 'The blood of Jesus Christ cleanseth us from all sin.' Then, after thinking for a little, he said, 'I see how it is ; the blood of Jesus Christ is God's india-rubber ; when it is rubbed over the page of the book where our sins are written, it takes them all away.'²

Rout and defeat on every hand,

On every hand defeat and rout ;

Yet through the rent clouds' hurrying rack

The stars look out.

Decay supreme from west to east,

From south to north supreme decay ;

Yet still the withered fields and hills

Grow green with May.

In clod and man unending strife,

Unending strife in man and clod ;

Yet burning in the heart of man

The fire of God.³

² William Canton, *Children's Sayings*.

³ H. P. Kimball.

Can the Literature of a Divine Revelation be dealt with by Historical Science?

BY THE REV. A. E. GARVIE, D.D., PRINCIPAL OF NEW COLLEGE, LONDON.

I HAVE in previous numbers of THE EXPOSITORY TIMES dealt with the religious-historical method in its application to Christianity,¹ but return to the

¹ The articles have been included in my book on *The Christian Certainty*.

subject in order to deal more fully with one topic implied rather than discussed in the former treatment, a topic, however, so important as to deserve further consideration. I shall deal with it in trying to answer the questions : (I.) In what sense is history

a science? (II.) How far does revelation fall within the province of history? (III.) How is our conception of revelation affected by the methods of history as a science?

I.

1. The object of Comte's positive philosophy was to bring all knowledge to the *positive* or scientific stage, to deal with man and all that belongs to his thought and life by the same methods of observation, experiment, and generalization as are applied to physical facts. (i.) Mill in his *Logic* maintained that all the studies relating to man could be brought out of their condition of confusion and controversy only as the methods of physical science were followed in them. Recognizing the objection that might be made on the ground that in all human affairs a fresh factor—human liberty—has to be reckoned with, he boldly cut the Gordian knot by declaring in favour of determinism. It is worth noting at the outset that the proposal to bring the study of man within the range of science was, by Mill at least, defended on the assumption of determinism.

(ii.) If we are going to maintain human liberty as a fact with all the consequences in human history which result from it, and yet assert that the study of history is a science, we must recognize that the term science is used ambiguously, as the method approved in the province of nature cannot be employed without modification in the realm of human life and thought. We may have a science of sociology in a stricter sense than we can have a science of history; for sociology deals with general tendencies of men in association with one another; it is concerned with *averages*, where *uniformities* may be observed, and *generalizations* may be made; but history is concerned with *particular facts*, where personality is not a negligible factor, and where individual capacity, character, or spirit tells. Although we must deal more fully with the distinctive feature of religion subsequently, meanwhile at this point of our discussion we may add that in the realm of religion—man's relation to God—the average man is not so significant for history as the exceptional; and so the history of religion seems still more to elude the grasp of science in the strict sense. We must by Mill's frank admission be put upon our guard, lest, under the pretext of dealing with history as a science, attempts be made to assimilate the methods of this study with the methods of physical

science on his assumption that man is not free, an assumption which belongs neither to science nor to history, but to a philosophy to be argued on its own merits.

2. A more recent statement of the historic method of dealing with Christianity is presented by Dr. Percy Gardner in his book *A Historic View of the New Testament*. He holds that there are 'three ways of thought which have passed from physical to historic studies.' The first is the *criticism of authorities*. 'In place of external fact of history, we have in the last resort psychological fact as to what was believed to have taken place' (p. 8). The necessity of such criticisms may be frankly and fully admitted; and we are learning in dealing with the Scriptures to recognize more candidly and courageously the personal equation of the writers. In the Gospels even we see the reflexion of the mind of the evangelists, and not merely the reproduction of the words and works of Jesus. But can we ourselves escape the personal equation? Will not our belief about the probability or improbability of what the writers believed to have taken place affect our judgment of their credulity or veracity as witnesses? This is the *crux* of the matter. Let us criticise the authorities by all means, but let us determine by what standard of judgment. Is the ordinary alone credible, and the extraordinary incredible? Is testimony to the natural true, and to the supernatural false? There is a tacit assumption of a philosophical character in a great deal of the criticism of authorities which needs to be exposed, and must not be allowed to pass unchallenged.

3. This assumption is confessed in the second principle of the method, *historical construction*, or *correlation of all the facts*. Every historical person, event, utterance is to be put back into the historical context, and to be explained by it. The category of cause and effect is to be carried into the realm of history. (i.) But is this relation the same in history as in nature? Can we assume, as the physical sciences do, a quantitative equivalence of antecedents and consequents in accordance with the physical laws of the conservation of matter and energy? Or putting it more concretely, Is every man's experience or character simply the resultant of his heredity and environment?

(ii.) Dr. Gardner evades this issue, when he notes 'the acceptance of evolution' as the second feature common to physical and historic studies;

for evolution may be understood as such a quantitative equivalence, and Herbert Spencer tries so to represent it, although he fails to show how such differences as the stages of evolution show are on such an assumption intelligible. A qualification which Dr. Gardner adds shows that he does not so understand human history; for he does expressly acknowledge that we must admit in human affairs 'a great force, which is not, as far as we can judge, evolutionary, and the law of which is very hard to trace—the force of personality and character' (p. 13). Admitting this force, which does not allow of quantitative determination, we may ask ourselves whether, instead of accepting personality as an exception to evolution, we should not rather transform our conception of evolution from the standpoint of personality.

(iii.) Is a quantitative equivalence an adequate conception of the causal relation, however convenient for science such an hypothesis may be? Causality is a conception; where do we get it? Not from the observation of nature; for all we can observe is sequences. It is our own volition, the sense of exercising a power which effects our purpose, from which we ultimately derive our conception of causality. Even in nature we must assume power effecting change, for the quantitative equivalence of antecedents and consequents leaves out the explanation of the qualitative difference of cause and effect.

(iv.) In volition we are conscious of producing the new, for the present does not merely repeat the past. So we may reinterpret *evolution* from this view of causality. It is not what Herbert Spencer represented it as being—mind and life nothing more than matter-in-motion. It is *epigenesis*. There is novelty as well as continuity. Evolution is not merely conservation, transformation, but creation. This is Henri Bergson's most valuable contribution to contemporary thought.

(v.) In spite of this criticism of categories it will be found that in historic study the mechanical view of evolution is assumed, and so the natural analogy is overstrained; and even Dr. Gardner, having made this concession of a non-evolutional factor, when he comes to deal with the concrete facts of the history in the Gospels, does not make the use of it that he might and should make. Let us have historical construction and correlation as much as we will, but let us not try to force history into the

Procrustes bed of this inadequate physical conception of causality and evolution.

4. The third contribution from physical to historical science is the *comparative method*. (i.) It assumes that in human affairs as in natural occurrences there is *uniformity*, the assumption already made by Mill in favour of his determinism. Two sentences from Dr. Gardner may show how this principle is applied. 'When we come to a gap in past history, or to a part of it which has been blurred by too vivid emotion, and obscured by practical purpose, we look about us to find in the present world, or in the better recorded phases of the past, some similar and parallel groups of phenomena.' For 'the comparative method assumes that the events in the human world do not happen at random, but are subject to law, though historic law is far less hard and rigid than that observable in the realm of nature' (p. 16). This comparative method is being applied to the study of religions, and the demand is that Christianity must be treated as one of them. But is there not a *petitio principii* here?

(ii.) In physics we observe and compare phenomena, and then assert uniformity when that is evident. How many scholars start with the assumption of uniformity in religious phenomena, and explain away any testimony to any phenomena that are exceptional and not ordinary? There is a common religious capacity of man, and religious psychology may fix its distinctive features. There are many resemblances in the religious development of different races, although we fail to do justice to each by fixing our regard on these resemblances, and neglecting the differences. When the physical and historical conditions affecting the religious thought or life are similar, the beliefs, rites, etc., are likely to be similar. Our understanding of the Old Testament religion owes much to the study of the common characteristics of Semitic religion. But the grateful recognition of the value of the comparative method may go along with a challenge of the exclusive claim which is made for it.

(iii.) A belief in God's Providence and man's personality forbids the conclusion that every religion must move within the rigid limits observable in other religions. If different nations serve different functions in human history, the nation which has shown the *genius for religion* (to put the claim in the lowest terms) in an exceptional

degree, may present to us religious phenomena which we do not find elsewhere. If even different personalities vary in the value of their contribution to religious thought and life, the personality, which, by an increasingly universal confession, is pre-eminent in the relation between God and man, may show moral and spiritual characteristics with which no comparison is possible. Dr. Gardner makes the concession that historic law is 'far less hard and rigid' than natural, and yet it will be found that practically this concession is ignored by many scholars using this comparative method. In history may there not be solitary phenomena, one nation or one person divinely chosen for a unique function, and so possessing a unique value? The volume of testimony from Christian experience makes this assumption more probable than that of uniformity.

II.

1. It is only in a qualified sense that we can speak of *historical science*, if the natural sciences are to be regarded as the model of what science should be. This assumption, which is the explanation of many of the negative conclusions advanced by scholars, ignores the difference in the phenomena as demanding a difference of method. 'The historical method,' says Dr. Hastie (*Theology as a Science*), 'is as truly scientific as is the method of the physical sciences themselves, although it may not yet be so exactly formulated—and may always be more difficult to apply.' One peculiarity of history is that it is concerned with persons, not things—ideas and ideals, and not forces; and that for understanding more is needed than the possession of similar sound senses as in the physical realm. 'The spiritual element,' says Dr. Hastie, 'brings with it new relations and higher ideas, which the student and interpreter can only apprehend and fathom by the spiritual affinity to them of his own mind.' Thus the personal equation is inevitable in historical study as it is not to the same degree in physical. Historical science is never as objective as physical science: whether consciously or unconsciously, the student and interpreter has his own judgments of value, which he uses in testing the veracity of witnesses, or determining the probability of events. The confidence with which many scholars advance their conclusions as science is simply an evidence that they have not criticised their categories, and

are making assumptions of which they are unaware.

2. Having thus discussed the possibility of historical science, we must try to fix more rigidly the conception of history. It seems to me in these discussions to be used in two distinct senses. Does it mean simply the record of facts, or does it mean besides the placing of these facts in their context, the showing of the sequences of events, the explanation of purposes, motives, and actions, by some conception of human nature as such? This is no idle question. For in German books especially the assumption is made that even if a fact is alleged in a record, otherwise trustworthy, yet if it cannot be so placed, connected, and explained, it is to be dismissed as unhistorical, that is, doubted and denied as a fact. The Resurrection, for instance, might be declared *unhistorical* in the sense that it stood so entirely out of the historical context as to be inexplicable by the historian; but such a statement would ordinarily be understood to be a denial of its actuality, although it might not be so intended, and need not be so understood. It is well for us to be quite clear what we mean by history before we ask whether revelation falls within the province of history. Revelation might be fact, attested by the experience and character of the agents of it, and confirmed by the illumination given, and influence exercised on the recipients of it; and yet it might be inexplicable, in the ways in which the historian guided by common experience seeks to account for the sequences of events, the character and conduct of persons, the issues of a course of action. But the inexplicable need not be the unreal.

3. Applying this distinction to the revelation with which we are practically concerned—the Christian—we must insist that there is an element that is necessarily inexplicable by common experience, that does not consequently fall into the province of history in the narrower sense of the term as the explanation, and not merely the record of events. History is concerned with the phenomenal—words, acts, effects, influences: it cannot penetrate to the noumenal, the inner life of the soul, unless in so far as the phenomenal reveals it. In human personality even there is mystery. Free choice is inexplicable by motives. Still more in the relation of human personality to God do we pass further from the phenomenal to the noumenal. 'The secret of the Lord is with them that fear

him.' This does not mean that we pass from the conscious to the subconscious, the rational to the irrational; that the ecstatic state of the mystic is the necessary form of contact and communion with deity. But it does mean that while there may even be a stimulation of the whole conscious personality, word and deed cannot convey it fully to others, it cannot enter in its entirety into the context of human history. If religion be not an illusion, and revelation a deception, God does really hold intercourse with and make communications to men; but as the eternal and infinite reality, it cannot be confined within the bounds of any historical explanation. In so far as the divine reality is present and operative in revelation, it cannot be said to fall in the province of history as a science, even although the actuality of God's self-unfolding and self-giving may be one of the surest certainties for the agent or recipient of the revelation.

4. The human personality which is agent and recipient of the revelation in word and deed falls within the realm of the phenomenal, can be placed in the historical context, can be explained in many respects by race, people, home, surroundings, teaching and training, etc., and so can be dealt with by history. And yet even here two qualifying considerations must be insisted on. (i.) Even human personality is not merely phenomenal; heredity and environment do not explain individuality; liberty and originality have not their immediate manifest phenomenal antecedents. And on this rock all attempts to treat history as nature is treated will be shattered to pieces.

(ii.) But still more is it impossible to confine man, when in contact and communion with God, to the phenomenal. It is only a pantheism which identifies God and nature, or an idealism which limits the real to the rational in the sense of the intelligible to the common human reason, which can assume that God in man acts and can only act within the limits of the phenomenal as known in our common experience. What moral or spiritual insight, what conquest over sin and evil, what perfection of character may be possible to man, in whom God dwells and works, cannot be determined by statistics dealing with the general tendencies of average men. It is not only to limit man, but to limit God Himself, to doubt or deny that Jesus was sinless and perfect. For God in man does not fall within the province of history

as science, nor even does man when joined to God.

III.

1. The result of the previous discussions can now be briefly stated. We must distinguish the phenomenal and the noumenal aspect of revelation, that temporal and local form in which the eternal and infinite reality is expressed and the reality itself. (i.) History as a science can explain to us the phenomenal aspect, and it has wonderfully altered our view of the method of revelation. We see that it is much more natural than the older view assumed. The agents and recipients of revelation can be placed in an historical context, and their words and deeds can be much better understood. How great the gain modern scholarship is daily showing.

(ii.) But we must insist that the noumenal aspect is not to be ignored, and that possibilities in the phenomenal as the result of the presence and operation of the noumenal in and through it, God in man acting in and through nature, must not be ruled out, simply because inexplicable or exceptional; for this is to assume that the noumenal, the eternal and infinite God Himself, and man as personal with capacities we cannot measure, is to be so identified with, as to be limited by, the phenomenal as we ordinarily know it. The denial of the supernatural, the miraculous, the divine in human history is not a necessary result of the progress of historical science; but is a philosophical assumption which, whether true or false, is older than the historical method, and must be dealt with on its own merits, and so falls beyond the province of this article.

2. The previous argument is intended to establish the one conclusion only, that revelation cannot be brought within the fetters of a mechanical causality, or an evolutionary process conceived in similar terms. It does not, and is in no way intended to, preclude the applications of approved historical methods to the Bible. (i.) Let the evidence for the supernatural and miraculous be subjected to a searching scrutiny; only it must not be discredited at the start because of its content. (ii.) Let the testimony of the agents or recipients be examined closely, so that as far as possible the psychology of the religious consciousness may be made intelligible, only it must not be dismissed as illusive because unusual. (iii.) Let

the historical antecedents of every belief, rite, custom, idea or ideal, be exhibited as fully as our available assured knowledge allows: only let it not be assumed that there must be nothing confessed as unique or inexplicable. (iv.) Let philosophy and theology combine in reaching such a conception of God as the total reality, not only of the ordinary

experience and the common understanding, but of exceptional occurrences, outward or inward, if well attested, demands and justifies, and not attempt to force the fulness of the real within the bounds of a preconception of what is and what is not possible; for with God all is possible which does not contradict His perfection.

Literature.

PROPERTY.

It may be that property is often unjustly held and wealth often wrongfully used, yet it does not follow that all proprietors and rich men are regardless of their duty. On the well-founded understanding that many are anxious to know how to fulfil their obligations, and ready to fulfil them when they know, a volume has been prepared on *Property: Its Duties and Rights* (Macmillan; 5s. net), to which some of the greatest authorities on economics are contributors. Professor L. T. Hobhouse writes on 'The Historical Evolution of Property, in Fact and Idea'; Dr. Hastings Rashdall on 'The Philosophical Theory of Property'; Mr. A. D. Lindsay, M.A., on 'The Principle of Private Property'; Dr. Vernon Bartlet, on 'The Biblical and Early Christian Idea of Property'; the Rev. A. J. Carlyle, D.Litt., on 'The Theory of Property in Mediaeval Theology'; Mr. H. G. Wood, M.A., on 'The Influence of the Reformation on Ideas concerning Wealth and Property'; Canon Henry Scott Holland, D.D., on 'Property and Personality.' It is perhaps enough to name these men and their essays. Their essays cover the whole subject sufficiently; their names carry sufficient weight. But a few sentences may be quoted from the Introduction by Bishop Gore to show how the book came into being. 'Dr. Bartlet, of Mansfield College, Oxford, had written a letter to the *British Weekly* strongly urging upon Christians the duty of reconsidering their ideas about property in the light of the Bible doctrine of stewardship—the doctrine that God the Creator is the only absolute owner of all things or persons—that "all things come of Him" and are "His own," and that we men hold what we hold as stewards for the purposes of His Kingdom, with only a relative and

dependent ownership limited at every point by the purpose for which it was entrusted to us. He was good enough to send me his letter and to suggest that we might combine to issue some literature of a popular kind about the duties and rights of property based on this Biblical doctrine.'

'But we want a theory, a principle to guide us. We cannot act with any power as mere individuals without a corporate mind and conscience on the subject; and we can form no corporate mind and conscience without a clear principle. It was this principle, this philosophy of property, in which, when I listened to Dr. Bartlet's appeal, I felt myself lacking. Without it I cannot play my part effectively as a citizen and still less as a moral teacher. Any moral teaching which is to grip men's minds requires it as a background. Therefore, before engaging in a popular propaganda, I needed to clear up the principle of property. So I felt: so I knew others were feeling. And, Dr. Bartlet agreeing, we set to work to get written a volume of essays on property in which the subject should be treated both from the standpoint of philosophy and of religion.'

ROME OF THE PILGRIMS AND MARTYRS.

'In approaching the study of the stones of Christian Rome with the object of collecting some material for elucidating the still obscure story of the first three centuries of Christianity, the student is constantly confronted with certain early Christian documents—the *Liber Pontificalis* or History of the Popes, the *Itineraries* or Pilgrims' guide books, the *Acta Martyrum* or Acts of the Martyrs, the *Martyrologies*, and the *Sylogæ* or Collections of Inscriptions.

Many questions at once arise. What is the date and authorship of these documents? What the general character of their contents? In what sense are they of historical value? What is their precise relation to the monuments? What light does the collated evidence of monument and document throw on the history of the period? What texts are available, and what have scholars already contributed to the subject? The answer to some of these questions is to be found in certain great monographs, too long and sometimes too technical for any but the specialist, and inaccessible from their rarity or costliness: a few points have been treated in foreign periodicals difficult to collect. Very little has been written in English: all the texts are in Latin, there are practically no translations, and there is no adequate account in a single book of the total results of research.'

The volume entitled *Rome of the Pilgrims and Martyrs*, written by Ethel Ross Barker, and published by Messrs. Methuen (12s. 6d. net), 'is an attempt to supply the need of a connected history of all these documents; to show their relation one to the other; and to collate the topographical information on the martyrs' shrines which is contained in them all, and forms a link between them. There is further, in the introductory chapters, a description, derived from contemporary sources, of the pilgrimages to Rome in the early ages; and in the last chapters, an indication of the method of applying the documentary evidence to the identification of the monuments as revealed by the excavations, which are now in progress day by day in the catacombs.'

To what extent is this purpose fulfilled? The purpose is twofold. Two classes of readers are kept in view, two classes usually so distinct as to make it impossible for one book to appeal to both—the student and the lover of a pleasant book. The latter is satisfied in two ways. First, no previous knowledge of the Roman monuments is taken for granted; and, next, the book is written from beginning to end in a free and idiomatic English style.

But, much as it may concern both author and publisher that the book should be acceptable to the general reader of books, it is the student of Christian Archæology or of Early Church History who will enjoy it most. Though no previous knowledge is taken for granted, there is no sense of elementariness. From the beginning the sub-

ject is taken hold of firmly. All is so carefully arranged that the first step leads to the second and progress is steadily made. Brief as are some of the sections, they are sufficient for the immediate purpose and always complete within their limits. The student will take notes as he goes, reserving this point and that for further study, until the whole ground is in this way covered, a working knowledge is gained of it all, and the way is open for the fuller satisfaction of an appetite strongly excited.

Over so vast an area it is impossible but that errors should have crept in. These will be detected with time. Meantime it is enough to say that some little delay seems to have taken place in the publication of the book. The *Catholic Encyclopædia*, for example, is said to be still in progress, though it was finished more than a year ago.

PRAGMATISM.

In his book on *Pragmatism and Idealism* (A. & C. Black), Dr. William Caldwell, who is Professor of Moral Philosophy in McGill College, Montreal, criticises Pragmatism and commends Idealism. He commends Idealism, not directly, but as a refuge from the shortcomings of Pragmatism; his book is given to the criticism of Pragmatism.

The apostles of Pragmatism (the word 'apostles' is not used flippantly; the men are in earnest on behalf of their gospel) are chiefly these three: the late Professor William James, Dr. Schiller, and Professor Dewey. And Dr. Caldwell distinguishes their contributions in this way:

'These three leading exponents of Pragmatism may be regarded as meeting the objections to philosophy urged respectively by the "man of affairs," by the "mystical, religious" man, and by the "man of science." By this it is meant that the man of affairs will find in James an exposition of philosophy as the study of different ways of looking at the world; the mystical, religious man will find in Schiller a treatment of philosophy as the justification of an essentially spiritual philosophy of life; and that the scientific man will find in the writings of Dewey and his associates a treatment of philosophy as nothing else than an extension into the higher regions of thought of the same experimental and hypothetical method with

which he is already familiar in the physical sciences.

The shortcomings of Pragmatism are many and serious. They cannot be enumerated in less space than is occupied by this book. What has given it its place? Chiefly the genius of one man, Professor James; but also its appeal to the religious instinct. 'Pragmatism,' says Professor Caldwell, 'has been contending in its own fashion for the great doctrine of the sovereignty of the spirit, which (when properly interpreted) is the one thing that can indeed recall the modern mind out of its endless dispersion and distraction, and out of its reputed present indifference. It is in the placing of this great reality before the world, or, rather, of the view of human nature that makes it a possibility and an intelligibility, that (in my opinion) the significance of Pragmatism consists, along with that of the various doctrines with which it may be naturally associated. There are many indications in the best thought and practice of our time that humanity is again awakening to a creative and a self-determinative view of itself, of its experience, and of its powers.'

A. & C. BLACK'S ANNUALS.

Messrs. A. & C. Black are never satisfied with their attainments. *Who's Who* (15s. net), *The Englishwoman's Year-Book and Directory* (2s. 6d. net), *The Writers' and Artists' Year-Book* (1s. net), and *Who's Who Year-Book* (1s. net) fulfil their purpose better this year than they did last year. They have no new features; but their old features are made more complete, more attractive, and more serviceable.

When we say that there are no new features in them, we mean no revolutionary and disconcerting features; but there are additions here and there, and a very few subtractions. Thus, in the *Who's Who Year-Book*, lists are given for the first time of the Heads of Universities, of General Officers and Admirals on the Active List, of Premiers of Colonies, and Members of Royal Commissions now sitting. In *The Writers' and Artists' Year-Book* we find an article on cinema-play writing, by an expert, with detailed list of cinema companies and their requirements, and an article on press-photography. The greatest improvement of all is made on this book. It is increased by ten pages, every page being packed with matter useful for the artist

or the author. As one of its features, observe that certain magazines are named which pay nothing to their contributors: they are named to be recognized and avoided.

In *The Englishwoman's Year-Book and Directory* there is a table of 'Records for Women,' showing how 'all along the line women are breaking new ground in those professions and honours previously supposed to be exclusively men's privileges.' This is almost a revolutionary feature, and almost disconcerting. The new article on 'Health Centres and School Clinics,' by Miss Margaret M'Millan, is altogether agreeable, as well as very timely; for, no doubt, we are all reading Florence Nightingale's biography.

Who's Who is more and more nearly fulfilling its purpose of being a biography of living men and women of note in all spheres of life and in all countries of the world. Glancing through its fascinating pages, one is struck with this fact about notables, that they often live long lives. On the second page of the book we find that Dr. E. A. Abbott was born in 1838, and yet he published a volume this year. On the next page we are told that Dr. T. K. Abbott of Trinity College, Dublin, was born in 1829, and in 1912 he published in *Hermathena* a History of the Irish Bible. Dr. E. A. has no time for recreation, since he has published one volume a year for the last fourteen years; but Dr. T. K. enjoys music and croquet in his eighty-fourth year.

The Old Testament and the New.

The Books of Ezra and Nehemiah (T. & T. Clark; 10s. 6d.) are now to be had with that thorough scholarly exegesis and introduction which have made the name of the 'International Critical Commentary' famous in all the world. The editor is Dr. Loring W. Batten, Professor of the Literature and Interpretation of the Old Testament in the General Theological Seminary, New York, and author of the article on the same books in the *Dictionary of the Bible*.

The discoveries of recent years in Egypt have made the books of Ezra and Nehemiah new literature. A new commentary was an absolute necessity. Professor Batten has acquainted himself with these discoveries, as well as with the mountains of books, pamphlets, and magazine articles which have been written about them. But

he has not given them a disproportionate place. His business is with the books of Ezra and Nehemiah, and he has brought every discovery of the archæologist into subjection to them and their interpretation.

An introduction to the study of Christ's parables is the Hulsean Prize Essay for 1912, now published at the Cambridge University Press under the title of *The Parables of the Gospels* (2s. 6d. net). The author is the Rev. Laurence E. Browne, M.A., Lecturer at St. Augustine's College, Canterbury. It is an introduction pure and simple; and no one should begin the study of a parable without first reading this book—until a better book for the purpose is published.

Mr. Frederic John Scrimgeour has spent eight years in Nazareth, and has used the time well. What he does not know of Nazareth is not worth knowing. His book on *Nazareth of To-day* (Green & Sons; 3s. 6d. net) is a guide to every corner of the place, to the government, the trades, the amusements, and the religions; and such a guide as can be read for its own sake and for pure enjoyment. The illustrations are given together at the end. They illustrate everything of which the book makes mention. There are thirty-eight pages of them, with two illustrations to a page.

In *Hebrew Types* (Griffiths; 6s. net) the Rev. F. R. Montgomery Hitchcock, M.A., D.D., offers us the result of certain studies which he has made in Old Testament biography. He has endeavoured to find in each of the men or women whose character he draws, a representative of a class or type of personality. He has not driven his idea to death; he has been more interested in the man or woman than in the type; but he has used the idea to bring out the psychological unity of the Old Testament, and its truth to that nature which makes the whole world kin. The book is built upon the most reliable literary and archæological materials. Its notes are plentiful and always to the point. In the printing of them we notice a novelty. When the words that end a paragraph do not fill the line they are placed in the middle of it—as we have asked the printer to do with this line.

Herod's Temple: Its New Testament Associations

and its *Actual Structure*—this is the title of a book by Mr. W. Shaw Caldecott (Kelly; 6s.). Mr. Caldecott has given long study to the architecture of the Temple, and he has written much about it. This book is of wider range. Only the second half deals with the structure of the Temple; the first half contains a short history of its associations with Christ and the Apostles. This first part is of widest interest; perhaps also of surest permanence. But it is at least safe to say that no student of New Testament antiquities can altogether neglect Mr. Caldecott's theories.

Many attempts have been made to coax people to read the Old Testament, but *The Layman's Old Testament*, edited by Canon M. G. Glazebrook, D.D., is the best of them all (Oxford University Press; 4s. 6d.; or in two parts, 2s. 6d. each). Why is it best? Because its editor is a scholar and has had the courage to make his scholarship felt. His plan is to omit all that distracts the reader from the progress of the narrative, to soften offensive expressions, to rearrange sections where they are obviously out of place, and so give the busy man an opportunity of knowing the Old Testament as a whole. Now to do this was quite impossible to any but a scholar. At every step difficult questions had to be solved and delicate judgments taken, and he would have failed if he had not known intimately the most reliable and the most recent results of Old Testament study. In his translations he has followed, not the Revised Version but 'the Version of the Revisers.' That is to say, he has taken the Revised Version as basis, but has preferred its margin to its text wherever it is better, knowing that the margin often represents the opinion of the majority of the Revisers.

The Rev. B. H. Carroll, D.D., LL.D., President of Southwestern Baptist Theological Seminary, U.S.A., has edited another volume of the 'Interpretation of the English Bible.' It contains *The Books of Exodus and Leviticus* (Revell; 7s. 6d. net). Dr. Carroll has certainly lost something by cutting himself off so resolutely from the critical study of the Old Testament. But the severance is not so complete as he thinks. Unless he had been asleep for the last thirty years he could not help being influenced by criticism. Still, he deliberately stands in the old paths, calls Moses the author of the Pentateuch, and comments accordingly.

His method is new. He asks questions and answers them. Thus, when he comes to the Tabernacle he begins by asking, 'Was there a temporary tent before this tabernacle was built?' and answers, 'You will find in Exod. 33⁷⁻¹¹ that there was a temporary tent, and on one occasion it was moved outside of the camp.' Then comes the next question: 'What the names of the tabernacle and the reasons therefor?'—which is answered much more fully. So the interpretation proceeds to the end.

On the history of Moses he recommends four books: Rawlinson's *Moses: His Life and Times*; Edersheim's *Bible History*; Stanley's *Jewish Church*, 'with less favour'; and Geikie's *Hours with the Bible*, 'with less favour than Stanley.'

That veteran scholar and discoverer, Dr. Edouard Naville, has been working for some time on the problem of the original language of the earliest books of the Old Testament, and now he has published the conclusions to which he has been led, together with conclusions to which these conclusions have led him, in a large volume which goes by the title of *Archæology of the Old Testament* (Robert Scott; 5s. net). He calls his book by that title because it was the archæological discoveries at Tel el-Amarna and Elephantiné that suggested to him that line of study of which the book is the outcome.

Professor Naville believes that the Pentateuch, and all the other books of the Old Testament before Solomon, were written originally in Babylonian cuneiform. What is the consequence? The consequence is that the Hebrew we have is a translation, and the textual criticism of these early books is revolutionized. Not only so. The higher criticism, which builds always on the lower or textual criticism, is altogether out of it. And this brings us, if not to the reason for this book's existence, certainly to the joy which the author has found in writing it. Dr. Naville believes that, beyond all the efforts of all the anti-critics, this effort of his will destroy the faith of men in Wellhausen and his followers—if only—but it is a large 'if'—if only he could persuade men that the Old Testament was really written in the Babylonian cuneiform.

Church History and Christian Doctrine.

The Rev. W. T. Whitley, M.A., LL.D., Hon. Secretary of the Baptist Historical Society, has given himself enthusiastically to the popularizing of the study of Baptist history. He contributes articles, edits journals, writes books. And all he does has the stamp of scholarship. There is patient investigation, costing sometimes much travail, and then there is faithful presentation. He is friendly to his Baptist friends, old and new; he is proud of them, and thinks the least fact about the least among them worth recording; but he is never prejudiced against the truth, and tells it when it tells against them. His latest work is an account of certain *Baptists of North-West England, 1649-1913* (Kingsgate Press).

Archdeacon T. E. Dowling has revised and enlarged his book on *The Orthodox Greek Patriarchate of Jerusalem* for a third edition (S.P.C.K.; 3s. net). Published originally in 1908 as little more than a pamphlet of 44 pages, a second edition of 70 pages and 16 illustrations appeared in 1909. The new edition has 171 pages and 18 illustrations. So it is now a considerable volume and treats its subject adequately.

Few of the Bampton Lectures have withstood the dust of the years as Dr. Charles Bigg's Lectures of 1886 on *The Christian Platonists of Alexandria*. No cheap copy can be picked up on the stalls; the booksellers know its value; they know that its value has been steadily rising. The new edition will check the rise in price, and yet will be found the better book. For it has come through the hands of Dr. F. E. Brightman, the liturgical scholar, who has not only incorporated notes which Dr. Bigg had himself written for a new edition, but has also corrected references, queried statements, and added recent literature. Dr. Brightman has improved the book greatly, and we are glad that he did not undertake to rewrite it, for much of its value lies in the charm of its style (Oxford: At the Clarendon Press; 10s. 6d. net).

A good class-book of *British Church History to A.D. 1000* has been written by the Rev. W. H. Flecker, M.A., D.C.L. (George Bell & Sons).

It is strictly a class-book, not a book for popular reading; but it is written so that it may be read and enjoyed by the pupils. Dr. Flecker wishes to train the mind more than the memory. He has worked hard on the sources—Bede, Montalembert, Haddon and Stubbs—for accuracy, and then on the book itself for interest.

Messrs. George Bell & Sons have commenced the publication of a series of volumes touching Mysticism more or less closely. They are to be edited by Mr. G. R. S. Mead, and to go under the general title of 'The Quest Series.' This title comes either from the magazine of that name or from a volume of which Mr. Mead is himself the author, *Quests Old and New* (Bell; 7s. 6d. net). We hope to say something more of that important book, for highly significant it seems to be and deserving of painstaking study. Meantime let us note that the three volumes already issued in the 'Quest' series are on *Psychical Research and Survival*, by James H. Hyslop, Ph.D., LL.D.; *The Quest of the Holy Grail*, by Jessie L. Weston; and *Jewish Mysticism*, by J. Abelson, M.A., D.Lit., Principal of Aria College, Portsmouth (2s. 6d. net each). With all their popularity—and they are popular—the scholarship of these books is reliable, the literature of their subject is in each case well digested, and care is taken to profess nothing certain which is still under dispute. Even on the Quest of the Holy Grail Miss Weston has mastered the literature, knowing what is worth mastering. Dr. Hyslop has been for many years a well-known believer in the value of psychical research, and is now Secretary of the American Society; and, though he relies most on his own experience, the literature is at his finger-ends. Dr. Abelson, however, has had most to do, for there is very little direct literature on Jewish mysticism in any language, and he has had to gather his materials from books on other subjects. Each writer gives a selected bibliography which will make the work of other authors less laborious.

The Rev. the Haham Moses Gaster, Ph.D., has reprinted from the *Jewish Review* a valuable essay on *The Biblical Lessons* (Routledge). In simple language, but with great erudition, Dr. Gaster describes how the custom of reading lessons from the Old Testament arose both in the Jewish and in the Christian Church, and why the particular

passages were chosen to be read. He shows convincingly that the early Christians acted independently of the Jews in their choice, and in this and other ways he adds something to our knowledge of a very obscure department of early Church history.

In the preface to the new (second) edition of *A Short History of Christianity* (Watts; 5s. net), Mr. J. M. Robertson describes his method in writing it. He says, speaking of the criticism passed upon his first edition: 'So far as the author could gather, the critics claimed that another set of data should have been given, and another general impression set up. If he understood them aright, they held that the way to write Christian history is to look for all the utterances of good feeling, all the instances of humane action, all the items of political, social, and intellectual betterment that have occurred in the Christian era, and to call the general statement of these—with, of course, a sympathetic account of doctrinal evolution—a history of Christianity. The things on the other side of the shield—the religious wars, the consecration of error, the strangling of truth, the persecutions, the propagandist massacres, the countless cruelties wrought in the name and on the sanction of the faith—are from this point of view external to its history: things to be set down to the perversity of men. All the good that has happened is to be credited to Christianity; all the bad to human nature.'

That is to say, there are three ways of writing the history of Christianity. One way is to credit to Christianity all the good that has happened, to human nature all the bad. That is his critics' way. Another way is to credit all the good to human nature, all the bad to Christianity. That is his own way. The third way is to be impartial and historical. That way he has not come within sight of in this edition any more than in the first. But he is less dogmatic than he was, and that is something.

The book entitled *The Puritans in Power*, by Mr. G. B. Tatham, M.A., Fellow of Trinity College, Cambridge, is further described as 'A Study in the History of the English Church from 1640 to 1660' (Cambridge: At the University Press; 7s. 6d. net). The author's object is to illustrate the effect of the Puritan Revolution upon the Church of England and upon the Universities as institutions

closely connected with the Church. That being so, much of the book will be expected to be of limited and local interest. So large an outlook, however, has the author, and so ready a mind to seek principles, that the local is never limited. The chapter of widest interest may be the seventh, on 'Religious Freedom under the Puritans.' In that chapter the distinction between the two great branches of the Puritan party, the Presbyterians and the Independents, is seen at its widest. The chapter must be taken account of in all future discussion of toleration. But what is Puritanism? That question Mr. Tatham has to answer at the beginning. He says: 'The key-note of the Puritan position was the acceptance of the Bible as the one infallible authority before which all institutions in the Church must stand or fall. To some extent this attitude was common to the whole Reformation movement, but whereas the more moderate reformers had been content to do away with all that seemed contrary to Scripture, the Puritans went further and demanded the abolition of all for which the Bible offered no positive warrant.'

To their series of 'Studies in Theology,' Messrs. Duckworth have added a volume on *The Religious Ideas of the Old Testament*, by H. Wheeler Robinson, M.A., sometime Senior Kennicott Scholar in the University of Oxford; and one on *Protestant Thought before Kant*, by Arthur Cushman McGiffert, Professor of Church History in Union Theological Seminary, New York (2s. 6d. net each). Both authors are well known, and they are known for their proficiency in these very studies. Professor Wheeler Robinson's recent volume on the *Doctrine of Man* has been spoken of by so competent an authority as Dr. Hugh Mackintosh in words of unqualified praise, while Dr. McGiffert's book in the 'International Theological Library' has given him an undisputed pre-eminence in certain spaces of Church History. These volumes are small and popular, but they have the marks of mastery.

One of the best features of Messrs. Duckworth's 'Studies in Theology' is their bibliographies. And one of the best bibliographies is that given by Professor Robert Mackintosh in *Christianity and Sin* (2s. 6d. net). But the book itself is excellent. The whole controverted ground is covered, and that with scholarship and judgment. Sensitive to

the least sign of revolt, Dr. Mackintosh is loyal to the Catholic doctrine. He modifies, but he does not destroy. We may be sure that no man's difficulties are overlooked here. We may be just as sure that no man's arrogance finds countenance.

If you wish to know what is the Roman Catholic position, as interpreted by a modern orthodox theologian, on any doctrine of theology, get the books which have been written by the Rev. Joseph Pohle, D.D., Professor of Dogma in the University of Breslau. They have been translated into English by Mr. Arthur Preuss. There is his *Soteriology* for example (Herder; 4s. net). The reasons given for a particular view are not always reasonable, or the conclusions conclusive. Thus on the Descent to Hades, 'The nature of the place into which our Lord descended has never been dogmatically defined, but it is theologically certain that it was the so-called *limbus patrum* (*sinus Abrahæ*).' But they are representative. And there is in every one of Professor Pohle's books something for us to lay to heart.

In *The Human Soul* (Herder; 5s. net), Dom Anscar Vonier, O.S.B., Abbot of Buckfast, seeks to make plain and popular the views about the soul of the great Catholic philosophers and theologians, and especially of St. Thomas Aquinas. And for a while it seems as if we were to have nothing but slavish repetition and condensation. But evidently Dom Vonier is too healthy-minded to follow as a slave. In the chapter on 'Mortification' he is refreshingly independent. 'I make so bold as to say, that a certain amount of Christian language in that matter of mortification is both metaphorical and hyperbolic. I go even further and say that, besides exaggerated language, there has been occasionally, or even frequently, exaggerated acting in individual cases. The Church is not responsible for the over-fervid behaviour of some of her best children.'

This makes the book, more than otherwise it could have been, of value theologically. We cannot accept St. Thomas now unreservedly. Dom Vonier loses nothing that is good by his independence, and he makes his book a better résumé of Catholic doctrine.

What may be called a handbook to the doctrine of the Spirit has been written by Professor W. H.

Griffith Thomas, D.D., and published under the title of *The Holy Spirit of God* (Longmans; 6s. net). Dr. Griffith Thomas says: 'It will soon be seen that there is no attempt at originality, but only the effort to call attention, within the compass of one volume, to some of the most important aspects of the truth. In the list of books found at the beginning of each chapter, in the numerous quotations scattered throughout the work, and in the Bibliography, the character and extent of my indebtedness will readily be noticed. Indeed, I should like to forestall some criticism by saying that the definite purpose of my book is to be seen from the frequent and full quotations especially in the earlier chapters. As the ground had already been so adequately and ably covered by writers of the eminence of Dr. Swete and others, I felt that it would have been wholly superfluous to re-state what had been thus effectively set forth. Instead of this, therefore, I have endeavoured, by means of quotations and references, to direct students to works in which the particular topics have been thoroughly discussed.'

Well, it is just such a book that the theological student is in search of. And all that the reviewer has to do is to tell him that this is the book.

Social Life.

'The greatest fact of modern times is that known as the Woman's Movement.' So says Miss R. M. Wills, formerly of Somerville College, Oxford, as she introduces her book on *Personality and Womanhood* (Wells Gardner; 5s. net). In the book she surveys the history of that movement, not since it became a political matter only, but from earliest historical times. After describing swiftly the position of Woman before Christ came, she shows the difference He made, and so from a great and testing case proves the vast superiority of the Christian to all other religions. Nor does she end until she has made it manifest that progress in the Woman's movement is bound up with faith in Christ. And yet the book is no deliberate apologetic. The subject is the Woman's Movement, not Christ or Christianity; and it is set forth both learnedly and impartially.

become a great question again. It is probable that it will rise into prominence, and perhaps bitterness, first in Scotland and after that in England. To be ready for it—not to increase but allay its wrathfulness—let us study carefully some of the books which are coming to us from both sides, and especially such a book as that of the Rev. John Neville Figgis, Litt.D., D.D., entitled *Churches in the Modern State* (Longmans; 4s. 6d. net). Dr. Figgis writes as a member of a State Church. He believes that 'we are divided from our adversaries by questions of principle, not of detail.' But he has a great longing for liberty. 'Freedom,' he says, 'if rightly pursued, is no petty nor merely clerical ideal; it is the noblest of all the watchwords that appeal to man, because in the last resort it always means that man is a spiritual being.' And he hopes that a way will be found for securing such freedom that Communities or Churches shall live their own life within the State, contributing to its strength, and using that strength for their protection and progress.

The word 'spiritism' is used in many ways. In his book, *Of Spiritism* (Griffiths; 2s. 6d. net), the Hon. J. W. Harris uses it to describe hypnotic telepathy and phantasms. And he has written the book to warn the public of the dangers lying in the way of those who resort to such practices. Whatever their object may be, 'I want to warn against hypnotism (forewarned is forearmed): it can be beaten and well beaten.' He tells how it was well beaten by himself.

A good deal of uneasiness exists in the public mind regarding the use of hypnotism in medicine. The issue in a cheap form of Dr. J. Milne Bramwell's *Hypnotism: Its History, Practice, and Theory* (Rider; 12s. 6d. net) will do much to remove the feeling. For Dr. Bramwell devotes a chapter to the statement of his own experience in respect of the evil effects of hypnosis, and to an investigation of alleged cases of harm recorded by others. He admits that harm is possible; he denies that any actual examples have been proved. This, even if it is too strong, is sufficiently reassuring from a medical man of Dr. Bramwell's eminence. The book treats of the whole subject, its practice and its theory, and in the course of it touches on other subjects of moral interest, such as the subliminal consciousness. A scientific book, it is written with literary power of

The question of Church and State, which used to be spoken of as 'that great question,' is like to

no mean order, and therefore will give pleasure not less than profit to the unprejudiced reader.

An important book, though not a large book, on *A National System of Education* has been written by Mr. John Howard Whitehouse, M.P. (Cambridge: At the University Press; 2s. 6d. net). We should not be surprised if it proves to be the marking, if not even the making, of an epoch. The difficulty of difficulties is the religious difficulty. This is what Mr. Whitehouse says: 'The Lord Chancellor has recently expressed the hope that the education difficulty will be taken in a stride, and by his words he has probably succeeded in placing the question in its true perspective. It is really a very limited and a very small question, but through the bitterness which it has created it has assumed an importance greater than that to which it is entitled. It is, however, obvious that the State must face the question in its new educational policy. The main grievance of nonconformists is the single school-area. So long as they have no option but to send their children to a school, the religious atmosphere of which is alien to their beliefs, no real peace is possible. However much it is to be regretted that the difficulty should have occupied so large a place in the general educational question, the justice of the claim of the nonconformists can hardly be questioned, and the removal of their undoubted grievance must accompany educational reform. Into the details of this long-discussed question it is not the intention of the writer to go. But the existing difficulty will be substantially solved by placing a State school within the reach of every child, or by enabling every child to reach one.'

We may say at once that, attractive as is much of the matter offered in *The Quest of the Spirit* (Glaisher; 4s. net), and attractively as it is set forth, the book rests on one fundamental error which promises disaster at the beginning and brings it before the end. The author (or editor, for the author's name is not given, only the editor's, Genevieve Stebbins, who selects from the MSS. and approves all that is here) starts with experience, and

that is good. But when the time comes to weave experience into a theory of life, then it is that our author and editor go wrong. They say: 'The tragedy and reality of good and evil in the world being a fact of universal experience, its explanation can only be found in the assumption that the ground of existence is allogical—neither moral nor immoral but non-moral. The evolutionary movement of life moves on without design—flowing along the lines of least resistance.' It is simply incredible. And even the heroic carefulness of this loyal editor does not suffice to make it credible.

Messrs. A. & C. Black have recently begun the issue of a series of books, handsomely bound and plentifully illustrated, under the title of 'The Making of the Nations.' One of the volumes just issued is *South America*, by W. H. Koebel. It is handsomely bound; it looks more like a Christmas gift-book than a scientific work, yet it is scientific. Mr. Koebel is particular about the verifying of his facts, and particular about the conclusions he draws from them. He verifies them himself, he draws his own conclusions. He knows the literature, but does not depend upon it or trust to it. And it is plentifully illustrated. This is an essential feature of the series. This volume contains thirty-two full-page illustrations from original photographs, together with maps and plans in the text. Now the story of South America is growing in interest for us here as well as for our cousins in America. This reliable readable book is timely.

The Rev. James S. Gale has been a missionary in Korea for a great many years. This has given him an opportunity of acquiring a knowledge of Korean religion and folklore which is probably unique. The truth is that there is no part of the world that has been more neglected by the student of religion and the folklorist. To obtain accurate scientific knowledge of Korea on its religious side one is limited to the scholars of Japan and Mr. Gale himself. Thus the book which Mr. Gale has published on *Korean Folk Tales* (Dent; 3s. 6d. net) is pretty sure of the wide welcome which it deserves.

A Swiss Shorter Catechism.¹

BY THE REV. JOHN MACASKILL, M.A., PAISLEY.

IN these days of demand for a simpler creed and of experiments in that direction, this catechism, which is in its fourth edition and of which 10,000 copies have now been printed, is well timed in its appearance. The joint-compilers, Professor Louis Emery of Lausanne University and Pastor A. Fornerod, who, if we mistake not, now occupies a chair in the same institution, belong to the more advanced wing of French Protestantism. By their published writings they show themselves to be disciples of Ritschl, or perhaps one should rather say, in the case of French theologians, of Sabatier. This catechism is an attempt to render the Christian verities in terms of modern religious thought. The *Kingdom of God* and *Communion with God* are favourite categories with the writers; and they have evidently made it their aim to reduce their propositions to the simplest terms possible, consistent with intellectual precision and a certain degree of spiritual culture. One is struck with the obviousness of most of their answers. But therein lies their excellence. The writers have not weighted their exposition with a single word that cannot be understood and accepted by the twentieth-century mind. We can gather their standpoint from words which Professor Emery used in his inaugural lecture at Lausanne some years ago. 'We do not recommend that the truth of the Gospel should be made to bend to every breath of the wind of day, . . . but that Protestant theology should not repeat its words of holiness and love in a language that our century can no longer understand. The Gospel is a wine always new, always ardent and generous; it must not be poured into bottles that are old and badly patched, but into new bottles where it can ferment at pleasure.'² This catechism is an exemplification of that principle. It is written in the language of common sense, and yet withal is pervaded by a true religious flavour, and some of the sections, such as that dealing with the Person of Christ, could hardly be surpassed for their artless beauty of expression.

The catechism is divided into eight chapters, with an introduction dealing with the place of Christianity among the religions, and the relations of the Old and New Testaments, and an appendix which summarizes the history and contents of the books of the Bible. The chapters, again, are divided into sections, and to each section there is appended a set of Scripture proof-texts quite in the orthodox fashion.

Chapter I. is entitled '*The Gospel of the Kingdom of God*,' and provides us with definitions of the Kingdom and of its distinctive character:

'The Kingdom of God is the totality of men who recognise God for their sovereign master and apply themselves to the doing of His will.'

'The fundamental character of the Kingdom of God is to be a spiritual kingdom. The reign of God must first of all establish itself in the heart, in order to manifest itself thereafter in the individual and social life.'

Chapter II. is entitled '*Jesus Christ, the Founder of the Kingdom of God*.' The chapter is historical as well as doctrinal, dealing in successive sections with the *vocation of Jesus*, His *ministry*, His *gifts*, His *personality*, His *death and triumph*. Here are some of the questions and answers:

Q. 'What do the names of Jesus and Christ signify?'

A. 'Jesus is a proper name which signifies in Hebrew "God is Saviour." The word Christ, Greek in origin, corresponds to the term Messiah, which comes from a Hebrew word meaning anointed. These two names designate Jesus as the chosen of God, announced by the prophets, for the founding of His kingdom.'

Q. 'How was Jesus prepared for His mission of Messiah?'

A. 'From His most tender age Jesus showed a lively interest in all that concerns the Kingdom of God. By prayer, by meditation on the Old Testament, by obedience to His duty, He lived in a perfect communion with God.'

In the section dealing with the gifts of Christ we have this interesting dictum on His miracles:

'The people sought Jesus out also on account of His miracles. Without seeing in them acts

¹ *Le Royaume de Dieu*. Exposition abrégée de l'Evangile à l'usage des Catéchumènes par L. Emery et A. Fornerod. Lausanne: F. Rouge et Cie.

² *Religion et Théologie*, p. 24.

contrary to the laws of nature, we think of Jesus as possessing an extraordinary power, of which the healings are the most frequent manifestation.'

In framing a doctrine of the Person of Christ the writers make much of His sinlessness :

Q. 'In what did the personality of Jesus differ from that of other men?'

A. 'That which particularly distinguishes Jesus from all other men is His perfect holiness.'

Q. 'What do you understand by the holiness of Jesus Christ?'

A. 'The holiness of Jesus Christ is His perfect consecration to the will of God. While the best among men lament that they stop short of their duty, Jesus never disobeyed God.'

Q. 'What is the source of the holiness of Jesus Christ?'

A. 'The source of the holiness of Jesus Christ was His perfect communion with God.'

Q. 'In what did that communion consist?'

A. 'Jesus allowed Himself to be completely penetrated with the Spirit of God, and realised perfectly the life of confidence, love and obedience which ought to unite man to his Creator. That is why He is Son of God.'

Exception might be taken to the phrasing of this answer as hardly doing justice to the timeless element in the Person of Christ. Though the defect is perhaps met in a subsequent question :

Q. 'What connection is there between the work of Jesus Christ and His character of Son of God?'

A. 'By virtue of His perfect communion with God the person of Jesus Christ was the very manifestation of the eternal love of God for sinners of mankind.'

In another place Christ is described as 'Love made man.'

The death of Christ is presented in various aspects :

Q. 'Are we able to understand the principal reasons of its necessity?'

A. 'The death of Jesus Christ is the visible demonstration of human corruption. The holy and the just crucified ! What more evident proof of the gravity of sin.'

Q. 'Was not the death of Jesus Christ also the supreme proof of His obedience to God?'

A. 'In showing Himself obedient unto death, even that of the Cross, Jesus has made display of His faithfulness to God, and has been able thus to

become the head and the example of a people of good will.'

Q. 'What more does the death of Jesus Christ show to us?'

A. 'The death of Jesus Christ is the greatest proof of His love for us. It is to snatch us from our sin that He has made the sacrifice of His life.'

The question of the bodily resurrection of Christ is not dealt with ; but the reality of His appearances to the disciples is accepted :

Q. 'Did Jesus give proofs of His supraterritorial existence?'

A. 'Jesus appeared repeatedly to His disciples with the aim of re-establishing and confirming their faith in their crucified Master. The Church was founded on the preaching of the death and the resurrection of Jesus Christ.'

Chapter III. is of '*The Heavenly Father, Sovereign of the Kingdom.*' God is called 'The Creator of the Universe, which He has submitted to the law of evolution (development). All beings draw their existence from Him and depend upon Him, while He Himself depends on none.'

The Immanence of God is glanced at in the next question :

Q. 'Has God abandoned the universe to itself after having created it?'

A. 'The evolution of the universe executes itself in complete dependence upon God in such fashion that, while leaving a certain autonomy to the creatures, it must tend to the realisation of the reign of God.'

The Fatherhood of God is accepted as one of the simplicities of the Gospel :

'By the term Heavenly Father, Jesus wished to indicate above all that God loves us as a father loves his children : God is love.'

Chapter IV. brings us to the other side of the subject, '*Men as Candidates for the Kingdom of God.*'

Human personality is spoken of in these terms :

'Man, being a person, manifests thereby that he is created in the image of God ; he is able then to enter into communion with his Creator ; he is a religious being.'

Sin is defined as 'the transgression of the divine will revealed by our conscience ; that transgression proceeds from the free will of man.'

The time-honoured phrases Original Sin and Total Depravity are dispensed with for a simple affirmation of the doctrine of heredity :

'Humanity is not a simple collection of individuals independent of one another; it forms a body, the members of which are united among themselves by an intense solidarity. Our ancestors being sinners, we inherit from them an inclination to evil further enhanced by evil examples.'

To the question, 'Is death also a consequence of sin?' the answer is given:

'The body of man is by its very nature devoted to death; his spirit only is called to live on. But death ought to be nothing more than a simple passage to a new life. It is sin which has made it for the troubled soul an object of fear and terror.'

Chapter V. bears the title, '*Man a Member of the Kingdom of God.*' The new birth is thus defined: 'The new birth consists at once in the breaking with sin and in the bringing forth of a new life of obedience to God, which constitutes the Christian life.'

Two of the truths most perfectly formulated in our own Shorter Catechism are *Repentance unto Life* and *Faith in Jesus Christ*. It is interesting to compare the corresponding statements in this catechism:

'Repentance is a deep grief for having offended God, it may be by the evil which we have committed, it may be by the negligence we have brought to the doing of good.'

'Faith in Jesus Christ is a humble confidence of the sinner in Jesus Christ as his Saviour.'

The experimental note is beautifully voiced in this statement of the effects of Justification:

'The believer knowing himself pardoned, feels himself thenceforward reconciled with God, he knows himself as His child, heir of eternal life.'

The refreshing unconventionality which is characteristic of the volume is seen in such a question as this, as to the different modes of conversion:

Q. 'Does conversion fulfil itself in all Christians in the same manner?'

A. 'The forms of conversion can vary from one individual to another. With some it fulfils itself insensibly in a manner little apparent; with others it is sudden and provokes an abrupt breach with the past.'

The Holy Spirit is defined as 'God considered as acting in the heart of man to make a Christian of him.'

Chapter VI., which is on '*The Laws of the*

Kingdom of God,' deals generally, in the first place, with the Christian vocation and worship:

'The Christian is called to realise his Christian vocation in the framework of his earthly profession, be he agriculturist, commercial man, artisan, married or single.'

Of worship it is said, 'To pray and meditate on the words of God is not only a homage which we ought to render to the Eternal, but is in addition the source of our religious and moral force. That is why we ought to consecrate some moments to it every day.'

The remainder of the chapter is taken up with duties to oneself and one's neighbour, and some of the answers are models of terse, epigrammatic statement.

As this to the question: 'What are the vices from which the Christian must keep himself in the possession and use of his goods?'

'The Christian ought to be neither avaricious nor prodigal. He ought to know how to possess his goods without being possessed by them.'

Again, 'Candour is not garrulousness; it consists not in saying all that comes into our mind, but in thinking all that we say.'

'Man and wife owe to each other fidelity, support, love, without forgetting those mutual regards and attentions which are the small change of charity.'

Here is a truth for the times:

'Family worship, by uniting all the members of the family before God, is particularly adapted to recall to us our duties and to give to us strength against temptations.'

The practical and up-to-date character of this chapter will have been already apparent. It may be further indicated by mentioning that there are sections on *L'hygiène* and on *La patrie et l'humanité*.

Here is a sentence from the latter:

'True patriotism is not exclusive of the love of humanity; we ought, in the measure possible, to interest ourselves in all peoples, specially in those who have need of our aid, and to work for the cause of peace.'

In Chapter VII., on '*The Church and its Worship,*' a concise account is given of the various sects of Christendom and of the distinction between Protestantism and Roman Catholicism.

The concluding chapter deals naturally with the Last Things or, as it expresses it, '*The Destinies of the Kingdom of God.*'

The question is asked, 'Is the Kingdom of God already realised here below?' and nothing finer could be conceived than the spirit of the answer:

'The Kingdom of God is still far from being realised here below, but it is the task of Christians and churches to cause the Spirit of Christ more and more to penetrate the manners and institutions of society, in such wise as to hasten the realisation of the Kingdom of God.'

The fate of the impenitent is briefly touched

upon in such a way as to suggest some sort of finality, while avoiding that dogmatizing on the subject which is so distasteful to the modern mind.

This volume deserves a wide circulation among lovers of the truth. It may not come up to the old Scottish idea of a compendium of doctrine; but to many present-day readers it will be welcome as a statement in natural, unstrained language of the faith that is in them.

In the Study.

Literature for the Study.

Apologetic.

MESSRS. T. & T. CLARK have issued a new and cheaper edition of Dr. Frank Ballard's *The Miracles of Unbelief* (1s. net).

Canon Henry Lewis, M.A., has been reading widely in the biography of unbelief; and he has come to the conclusion that, whatever its form, atheistic or agnostic, it makes neither for happiness nor for character. He has read the biographies of Voltaire, Paine, John Stuart Mill, Renan, Bradlaugh, Herbert Spencer, Nietzsche, Schopenhauer, George Sand, Huxley, George Eliot, Sidgwick. It is a striking list. Perhaps these men and women, having genius, could not have happiness; but they might have had character. He does not say that none of them had character. What he finds is that their character was not strengthened by their agnosticism or atheism, but rather hindered by it. To grow in character one must grow in grace, and the word was unintelligible to them.

The title of the book is *Modern Rationalism as seen at Work in its Biographies* (S.P.C.K.; 4s. net).

Canon Edmund McClure, M.A., has been occupied with a similar subject. He has been studying rationalism also. But his study has been of the systems, while Canon Lewis has studied their makers. In *Modern Substitutes for Traditional Christianity* (S.P.C.K.; 2s. net) he gives an account of six modern systems—Non-miraculous Christianity, Undogmatic Mysticism, Theosophy, Christian Science, the Cult of the Superman, and

Secularism. The one thing which Canon McClure finds most certain, as he travels through all this welter of new religions, is that some hold on the past, some continuity of doctrine, is necessary for us all.

Religion and Temperament is not a title that will appeal to every one, but the book which the Rev. J. G. Stevenson, B.A., has written under that title is marked by very great ability and very great timeliness (Cassell; 3s. 6d. net). For there is abundant evidence that with a shrug of the shoulders many men dismiss the demand God makes upon their will, and say, 'Consumption is to the consumptive, and religion to the religious.' To meet this multitude (which does not seem to diminish) we need so able and candid an apologetic as this book contains. One wonders that, in the day of the popularity of psychology as a religious ally, this matter of temperament has not received more attention. Perhaps it has not been scientifically gathered within the Science of Psychology yet. Mr. Stevenson is not troubled about science. He takes the temperaments quite empirically. But he touches real facts, and facts that are of universal application.

Mr. J. M. Thompson, by his outspoken book on miracles, has certainly made the discussion of the miraculous a popular discussion. He has also been the occasion of the writing of many books. Among the rest he has the responsibility for the choice of *The Miracles of Jesus* as the subject of the Davies Lecture for 1913. The lecturer is the Rev. E. O. Davies, B.Sc., who has now published

his lecture under that title (Hodder & Stoughton; 5s.). Mr. Davies does not offer an exposition of the miracles in the Gospels; he occupies himself with the question of their evidence. It was well to narrow the discussion to this; in that way progress may be made. We can see if the evidence for the miracles in the Gospels is enough, and then pass to larger questions. Mr. Davies finds it is enough, not to establish them, or one of them, on historical evidence alone—that is impossible from the nature of miracle—but to give room for faith to act.

Devotion.

Who has read the Gospels and missed the arresting references to Christ's way of *looking*? And in the Greek the arrest is greater because the word is often stronger. The Rev. G. H. Knight, M.A., has made a special study of the subject, and has written a book on *The Silent Looks of Christ* (Hodder & Stoughton; 1s. net), which brings out forcibly the range of His look, its awfulness and its attractiveness. The book is good for instruction in righteousness.

Quite above the average of printed prayers, although recently prayer as printed has been more spiritual and less conscious of effort than formerly, is the volume of prayers by the Rev. Thomas Wilson, B.D., Minister of Stow, entitled *In His Name* (Hodder & Stoughton; 3s. 6d. net). The prayers are not arranged after any particular calendar, they are not confined to any particular place, and they are not of any particular length. They will serve a man or a congregation. They will express many desires in one petition, or they will utter only a single urgent necessity. But they are always sincere and always simple. Mr. Wilson has added to the value of his volume by a short but precious essay on the place of prayer in the Christian life.

Setting out to Follow in His Steps is the modern *Imitatio Christi*, and the modern Thomas à Kempis is the Rev. J. R. Miller, D.D. (Oliphant, Anderson, & Ferrier; 1s. net). There is not the elaboration of the *De Imitatio* nor the penitential persistence. All is simple, progressive, possible—if only one begins with the dwelling of Christ in the heart by faith.

The *Imitatio* has been translated into braid Scots, and of course by a Colonial. But Mr. Henry P. Cameron, M.A., is a Scot by birth, and he has studied his 'mither tongue' so long and so well that Dr. W. M. Metcalfe, who writes an admirable Introduction to the book, has been astonished at his acquaintance with its vocabulary and idioms, as well as with his deftness in their use. Take this from the sixth chapter of the third book. It is advice how to deal with the devil.

'Lippen-him-na, tak nae tent o'm, e'n alpuist he aften sets for ye his girns o' gurl. Pit it doon till'm whan he mints heich-kiltit an' footie thochts, an' quo' ye till'm: "Swith! smushy spreit; hout fy! meeserable wratch; ye're verilies unco sairie tae mint siccan things till my lugs. Awa' tae the back-o'-beyont wi' ye, ye skypal whilly wha: ye'se hae nae pairt i' me; bot Jesus sal be wi' me as a maughty weirour, an' ye'll staun sparrow-blastet. I hed lourd dee an' thole a' pyne nor 'gree t' ye. Haud yer gab an' be quate, I'se no hear ye onie langer, alpuist ye may sey till fash me evir sae muckle. The Lord is my licht an' my heal-ha'din; o' wham sal I be fleyt? Gin an oist be again me, my hert sanna be frichten't. The Lord is my maught an' my Redeemer.'"

The usual title is kept: *Of the Imitation of Christ* (Paisley: Gardner; 2s. 6d. net).

In order to encourage the *devotional* reading of the Bible, the Rev. W. B. Trevelyan, Warden of Liddon House, and the Rev. J. E. Dawson, Rector of Chislehurst, have together made a selection of suitable passages, and have written notes upon them, or have got others to write notes. The passages are not printed, so that the volume is entirely occupied with the notes. The notes to each passage occupy a page. Most of the writers, perhaps not quite all of them, have been able to keep clearly in their minds the difference between devotional reading and exegetical or critical reading on the one hand, and homiletical on the other. The notes are brief, a very few verses being taken at a time. Would it have been better if the whole passage had been commented on in one piece? Perhaps not for devotional study, and the editors want us to study the passages devotionally. The title of the book is *Via Veritatis* (Longmans; 6s. 6d. net). The Bishop of Oxford writes a short introduction on 'The Devotional Use of the Bible.'

Preaching and Teaching.

The new volumes of 'the Great Texts of the Bible' are *St. Luke's Gospel* and two of St. Paul's Epistles, *2 Corinthians* and *Galatians* (T. & T. Clark; 10s. each volume, or 6s. each if four volumes are taken together). Both the Gospel and the Epistles are rich in great texts, and some of their great texts are particularly rich in themselves. But the choice is not determined entirely by the richness of the text; an effort is made to cover the teaching of the particular book, or at least to express the variety of that teaching. The volumes are thus more than collections of texts expounded and illustrated, they are an exposition of the Bible. These volumes bring out, in a way that appeals to some minds as more systematic exposition does not, the depth of the wisdom and of the knowledge of God which St. Luke and St. Paul have to offer us.

The illustrations are in many cases found in the most recent literature—the biography of Watts, Sir Edward Cook's *Ruskin*, Smellie's *M'Cheyne*, Maeterlinck's books, and some of the best, especially the Irish, poetry of the last few years.

A volume of *Sermons and Homilies*, by the Rev. Edmund English, Canon of Westminster Cathedral, has been published by Messrs. Longman (4s. net). The first sermon is on 'The Immaculate Conception of the Blessed Virgin.' The proof, though not the text, is taken from the verse in Genesis: 'I will put enmity (Mr. English prefers 'enmities,' after the Vulgate *inimicitias*) between thee and the woman, and between thy seed and her seed.' He takes the woman to be an individual; and her name, when the time came, was Mary. 'When our Lord used the words, "The prince of this world cometh, and in me he hath not anything," He meant that there was no sin to be found in Him. Similarly, when the second Eve is so placed by God at variance with Satan, as that she can have no link of union with him such as the first Eve had, it may be said of her that the prince of this world hath not anything in her. Warfare with the devil, a unity of cause between "the woman and her seed," as against the serpent and his seed, can only mean on the part of her who is thus bound up with Christ sinlessness and grace. Such is Mary's position as defined by that first decree spoken by God in Eden.' The volume contains a series of sermons on persons and subjects connected with

the Passion—Pilate, Nicodemus, the Great Supper, Hope and Thanksgiving, and the like. That is its most valuable part.

The Rev. J. Stuart Holden, M.A., calls his new volume of sermons *The Life of Fuller Purpose* (Robert Scott; 2s. net). How is the Life of Fuller Purpose obtained? By 'looking unto Jesus.' Mr. Holden begins with the Manger—'no room for him in the inn'; he passes to the guest-chamber—one man has found room for Him; then he proceeds to the open declaration—'He could not be hid'; and ends (except for the word of warning in the fifth and last sermon) with the assurance of His work fulfilled in us through His own dwelling in our hearts—'He that hath begun a good work in you will perfect it.'

Mr. Arthur Mee, the editor of the *Children's Encyclopædia*, has published a volume of his letters to boys—*Arthur Mee's Letters to Boys* (Hodder & Stoughton; 1s. net). One letter is to the boy who will be Prime Minister, another to the boy who will never grow old; and after these are read there are nine to read, all straight in their talk and all about the things that matter.

Messrs. Hodder & Stoughton have reissued the following volumes in their 'Man to Man' Library: *Life's Ideals*, by the Rev. W. Dickie, D.D.; *Man to Man*, by the Rev. Professor R. E. Welsh, D.D. (2s. net each).

If any unhappy preacher is at this moment casting about for a fresh topic for the pulpit, let him turn his attention to Dr. W. L. Watkinson's new book on the *Moral Paradoxes of St. Paul* (R.T.S.; 3s. 6d.). But let him beware—only a master can handle such tools successfully. For most men to preach on the praise of folly, for example, is to become a fool, and not at all for Christ's sake. Dr. Watkinson's sermons are 'In Praise of Ambition,' 'In Praise of Boasting,' and so on, the rest of the topics being Ecstasy, Folly, Impotence, Rivalry, Covetousness, Jealousy, Guile, Revenge, Anger.

Messrs. Allenson are republishing Dr. J. M. Neale's *Sermons preached in Sackville College Chapel*, in an unabridged and attractive form. This is vol. i., Advent to Lent (2s. 6d. net).

It is a pleasure to be able to suggest a new and telling subject for addresses to children, and it is a further pleasure to be able to recommend the right book for it. The subject is the trades and professions that are mentioned in the Bible; the book is *Bible Occupations*, written by the Rev. George Sinclair, Queen's Cross Church, Glasgow (Allenson; 2s. net).

The volume for 1914 has been issued of *Arnold's Practical Sabbath School Commentary on the International Lessons* (Revell; 2s. 6d. net). This is one of the fullest expositions of the International Lessons that are published in book form. And it is an exposition, although from first to last the lessons are set forth practically, quite ready for the teacher's use. The editor, the Rev. David S. Warner, A.M., has consulted the best commentaries and has gone to the Greek himself.

What do you mean by being 'lost'? And what do you mean by being 'saved'? These are the questions for which Mr. Patterson Du Bois finds the answer in the book entitled *The Practice of Salvation* (Revell; 3s. 6d. net). One sentence will show us how new the answer is: 'The basal working idea of salvation is economic.' It is the individual that has to be saved, but not for his own sake, for the sake of the community. Does it not throw meaning on the words of the father to his elder son: 'This *thy* brother was dead and is alive again'?

The Rev. William Edward Biederwolf has written what he calls 'an Exhaustive Treatise on the Nature, Conditions and Difficulties of Prayer.' The treatise is found in a volume of Sermons with the title *How can God answer Prayer?* (Revell; 2s. 6d. net). But the claim is scarcely exaggerated. Mr. Biederwolf has studied his subject, arranged it methodically, and written upon it with confidence and yet restraint. If the hearers of the sermons were able to listen—the reasoning is sometimes close and expressed tersely—they are to be envied the good they got. It is ours now if we choose.

A most elaborate Commentary on the Sunday School lessons is published by the Wesleyan Methodist Sunday School Department, under the editorship of the Rev. J. Williams Butcher and the Rev. J. Dodd Jackson, and under the title of

Methodist Sunday School Notes, 1914. Every necessary item of information is contained in the book and abundant instruction on the right use of it. There is also exposition, illustration, and blackboard summaries. Very ingenious are some of these blackboard summaries, showing clearly that the man or woman who invents them has a special gift for it.

Virginibus Puerisque.

The Lamps of Life.

BY THE REV. A. F. TAYLOR, M.A., ST. CYRUS.

'Thou shalt *not*!'—EX 20th.

There are many kinds of lamps, big and little, and they all have their uses. And there are things which deserve to be called lamps though the light they give us is a light which our eyes cannot see. Our minds and our hearts need light as well as our eyes.

Over some of the wilder moors of Derbyshire you may see great poles standing, and as you wander over the moors on a bright summer's day you wonder what these poles are for. But if you were ever caught upon those moors in a heavy snowstorm on a winter's night, you would soon guess what they were for and would thank God for them. They are meant to mark the way when the pitiless snow has hidden the road and changed the face of all things. So also near Lindisfarne on the coast of Northumberland there are poles in the sea which mark the way by which you may safely wade from the mainland to the Holy Isle; while in the deeper seas buoys are sometimes used to mark the route by which the ships may safely make the harbour. These poles and buoys might fairly enough be called 'Lamps' though they give no light.

But poles and buoys are of use only by day and on clear moonlit nights, and ships have often to sail amidst darkness and storm. All round our coasts there are dangerous sands and rocks from which ships must be warned by day and night. For a long time men did not know what to do to mark these dangerous places, and many a gallant ship went down battered to pieces on the rocks or sucked in by the greedy sands. At last it occurred to men to build great towers on dangerous rocks, and in the heads of the towers to place some flaming beacon or brilliant lamp. 'Lighthouses'

they called them, and there are now about a thousand, I think, round the coasts of Britain, and I don't know what we should do without them. One of our poets has given them a voice, and this is what he has made them say :

Our brows are bound with spin-drift and the weed is
on our knees,
Our loins are battered 'neath us by the swinging, smoking
seas
From reef and rock and skerry—over headland, ness, and
voe—
The coastwise lights of England watch the ships of
England go.

And what are these 'Lighthouses'? They are the giants of the race of Lamps. Great lamps they are which stand ever in one place, and shine ever in the darkness. For the most part they are *Lamps of Warning* which tell the ships where *not* to go. They seem to say 'Beware! Beware! Come not too near us! Here is a sunken rock! Here is a cruel sand! Here many a vessel has been wrecked! Here many a human life has been lost! Be warned in time! Seize the rudder firmly in your hands and steer away! And when you have safely made the harbour thank God for the "coastwise lights."'

And what may we learn from these giants of the race of Lamps,—these great lights that stand, and stand, and shine?

Is not our whole life like the voyage of a ship? We set out from the port which we call our

birth and seek to make that harbour which we call Heaven. It is often a long voyage and always a perilous one. There are sunken rocks and cruel sands in our way too—dangerous places where many a poor mariner has made shipwreck of his life. But, thank God, there are lights to guide us, great warning lights that stand and stand and shine evermore. They are the Lighthouses of the moral world which mark the dangerous places and tell us where we ought *not* to go, and what we ought *not* to do. We call these great warning lights 'The Ten Commandments,' but there are others besides the ten. Every commandment which tells us what we ought *not* to do is a lighthouse reared by the hands of God Himself to guide us in life's way. Oh that men were wise and would keep these commandments, then they would not make shipwreck of their lives!

Every sailor who wishes to hold a captain's certificate is expected to know the names of all the coastwise lights of England and what they mean, and if we are wise we too shall learn the commandments of God and keep them—and *keep them*.

When you go to bed to-night thank God for the 'coastwise lights' that mark the dangerous places in the sea and point the sailor's way to security and home; thank God, too, for the great commandments which tell us what *not* to do and point the way to the shelter and security of our Heavenly Home.

Chinese Sidelights upon Scripture Passages.

BY THE REV. W. ARTHUR CORNABY, WUSUEH, CHINA.

I.

IN this series of chapters it is proposed to give some instances in which the West Asian Scriptures may be illustrated, and perhaps illuminated, from the literature, philosophy, and customs of East Asia.

There is an old Chinese literary adage: 'East-flowing streams contain west-water fish'; and the Chinese seem to have been anciently an 'east-flowing' race. From their most ancient annals (whose mythical period dates no further back than 2800—a thousand years later than the fall of Akkad),

and from their language itself (whose primary hieroglyphs must have been extremely ancient), we gain undoubted indications that the Chinese immigrated from the west of their present domain. How far west we cannot say. But, at any rate, as far west as the valley of the Tarim River (north-west from modern Tibet), which Sven Hedin supposes to have been their original home. The Chinese, prior to about 2600 B.C., would seem to have been a Mid-Asian race, having some contact with Chaldean and Persian civilization.

(a) Ancient Chinese astronomy is identical with ancient Chaldean astronomy. There are traces of an ancient division of time into periods of seven days. In ancient Chaldea inscribed tablets of clay were preserved after use (apparently in storehouses) within the temple enclosures; in China all written paper is supposed to be 'respectfully cherished' and carried to pavilion-like structures or braziers (usually marked 'storehouse of writings') connected with temples, and burnt after use. The early Accadian literary parallelism survives to this day in China in the parallel mottoes adorning all guest-rooms, and at New Year's time every front door of mansion or cottage. Moreover, the Chinese language, crystallized-out at an earlier stage of development than the Chaldean of Hammurabi, perpetuates one characteristic of the Hammurabian inscriptions. In these inscriptions (perhaps as a survival) there is found a cross-like sign of *sacredness*, which, placed before *house*, makes it a temple. This, in Chinese, would be called 'the worship radical,'¹ and all the written signs in China are to this day classified under 214 such 'radicals.'

(b) Imported into the ancient conceptions of China, and somewhat clashing with its very earliest conceptions, we find the Zoroastrian powers of Light and Darkness in an idealized form, as creative potencies, and later as the basis of all male and female relations.

There seems to have been no contact between these Mid-Asian Chinese and India, the Himalayas being a sufficient barrier; and the Chinese conquest of China happened about the same time as the Aryan invasion of India. It may be noted, however, that those Aryans began their India residence with personal Powers (some of them possessing creative attributes) as objects of worship; and then philosophized them away into a pervasive Force (as we may take Brahma to be). And the Chinese immigrants, beginning with a personal Supreme,² tended, in process of time, to philosophize Him away, either into a diffused Nature-force, called *Tao*; or into a duality of impersonal Forces, called *Yin* and *Yang*—apparently under Persian influence.³

¹ In Chinese, the 'worship radical' added to *earth* makes the sign *altar*, added to *aid* it forms the sign for *Divine aid*, added to *joy* the sign for *Divinely-granted joy*, added to *long life* the sign for *prayer* (for long life).

² See *Encyclopædia of Religion and Ethics*, 'God (Chinese).'

³ The word *Tao* covers a wide range of meanings. Literally *path* or *way*, it may mean *Way* of truth, or *method* of con-

(1) Thus, in China's ancient dictionary, the *Shuo Wen*, issued in the year 100 A.D., and replete with quotations from earlier centuries, we find, under the sign for *Spirit*:

'Heaven-Spirit, the pro-ducer (lit. leader-forth) of all things'; which the ancient commentator explains by saying: 'The Heaven-Lord sent down his breath, influencing all things, and so it is written "pro-duced all things."'

(2) Also, in the same ancient dictionary, under the sign for *One* or *Unity*, we find words which almost completely echo those of Jn 1¹⁻³, in the Chinese versions (where *Tao* is used for *Logos*):

'Alone in the great beginning was the *Tao*, established in unity, creating and dividing-out heaven and earth, evolving and completing all things.'

(3) Then, in the opening sentences of the Historical Records, which begin at Creation, we find the results of a once-dominant school of philosophy:

'Infinitude evolved the Two Principles (*Yin* and *Yang*), and these together gave birth to the whole complexity of existences.'

Here we have three distinct accounts of Creation, which help to illustrate much in the Hebrew Scriptures, for among the Hebrews we find that many were inclined to philosophize on somewhat similar lines to those of the second and third statements, and with remarkable results.

(1) The Scriptures start with the authoritative declaration: 'In the beginning God created the heaven and the earth'—which is the normal conclusion of faith (He 11¹⁻³) and intelligence (Ro 1¹⁹⁻²⁰). In every part of China, whatever confusion of belief may be current, the missionary declaration that all things were made by the Most High meets with instant assent, and perhaps the remark: 'Of course, it must be so.'

duct, then *factor* or *principle*, *guidance*, *discourse*, *speech*. It is thus, in its indefiniteness, a chosen word among Chinese mystics, or Taoists.

In the pair of words *Yin* and *Yang* the true order is reversed for the sake of euphony. *Yang* is literally *bright*, *clear*, *manifest*. *Yin* is literally *obscure*, *sombre*, *concealed*. Hence *Yang* came to be applied to the sun, and is used for *solar*; *Yin* to the moon, forming the word *lunar*. But eventually, upon the rise of the 'Yin-Yang School' of philosophy, the term *Yang* came to be applied to things literally or metaphorically *male*, and the term *Yin* to things *female*.

(2) Then, in the Book of the Proverbs (8²²⁻³¹) we find Wisdom poetically described as a distinct entity, and associate Creator—the result of philosophizing which, among the Hebrews, stopped short of a competitive statement (such as Lao Tzu makes when he says: ‘Fathomless is Tao! It seems to be the Ancestor of all things. Its *eidōlon* existed before God was,’ *Tao Teh King*, iv.). Later, in Christian philosophy (Jn 1¹⁻¹³) a personal *Logos* takes the place of *Wisdom*, as associate Creator, the statement being a non-competitive one, but replete with new impulses to godliness.

(3) But a second stream of philosophy had tended to flood the land of Israel. And those engulfed in it were carried further than the Chinese ever were. It swept them away from all morality. Its effects were ruinous to an extreme. Zerdusht (whom the Greeks called Zoroaster) had held and taught the theory that Yezdan and Ahreman (light and darkness) were two contrasting principles, from which originated everything subsisting in the world; sun and moon worship had been of hoary antiquity in Egypt and Chaldea; and the two cults had become combined among various West Asian tribes, with the further identification of male and female forces with Light (or brightness) and Dark (or obscurity)—which forces became objects of practical worship under the sanctions of an exceedingly specious and altogether corrupt philosophy. We have read of the Aphrodite temples of Corinth, and the ‘nautch’ temples of India, but our imagination refuses to picture a condition of

things where the dual progenitive principles were deified in place of the Creator, and worshipped with general outbreaks of lust and frequent child-immolation. And thus it comes to pass that there are in existence Christian writers whose pages are disfigured with such words as ‘a savage Jehovah-Nissi, craving for murder and thirsting for vengeance’!

It was this quasi-philosophical and horribly depraved religion of ‘lust—hard by hate,’ and savage murder, that so many in Israel were every now and again adopting, from neighbouring tribes, to the disintegration of all family ties, and the bonds which make a nation. They ate of *that* tree of forbidden philosophy, and lost their national Eden. The vengeance threatened upon those tempting tribes may have been by no means unnecessary vengeful. For there to be any ‘chosen race’ at all, of blessed influence on all nations, these cancerous growths of cursed iniquity might well demand some surgical processes of destruction, if any mercy to humanity at large dwelt in the Most High. As it was, the West Asian religion of debauchery early corrupted the heroic mythology of Greece and Rome, propagating the condition of things described, centuries after, in some paragraphs of the Epistle to the Romans—which God, to be God at all, could not but regard with ‘wrath’ and antagonism.

Thus, our comparative study—of East and West Asian accounts of Creation—may tend to

assert eternal Providence,
And justify the ways of God to men.

Contributions and Comments.

‘Notes on Samuel.’

WHILE thanking Professor Kennedy very warmly for his appreciative notice of my *Notes on Samuel* in the November number of THE EXPOSITORY TIMES, I should be glad to be allowed to say a few words on one or two statements made by him, through, I think, incomplete knowledge of the facts, which may create an incorrect impression.

1. The reason why a second edition did not appear sooner was not, I am glad to say, indifference in England to the study of the original text

of the Old Testament, but my own inability, through pressure of other work, to produce it sooner. The book had been out of print for several years; but, though I had made a few notes previously, I was not able to begin the revision systematically till the spring of 1911; and even then its completion occupied much longer time than I originally anticipated.

2. The ascription of the silver shekel to Simon was due simply to an oversight. I made a great many notes of points for revision, especially in regard to references to recent books, and new

editions; but somehow overlooked this one. My assignment of the shekel to Simon was thus due purely to inadvertence; and it affords no ground for the supposition, which seems to underlie Professor Kennedy's sentence, that Oxford scholars are too much disposed to shut their eyes to light brought to them from outside. Professor Kennedy may, it is true, have been thinking of the unfortunate guidance which Père Germer-Durand received from the Oxford *Helps to the Study of the Bible* (THE EXPOSITORY TIMES, June 1913, p. 393). But I feel sure I am right in saying that no resident Oxford Hebraist had any hand in this work, or can be held responsible for any questionable statement which it may contain.¹ It is very regrettable that Père Germer-Durand should have been misled by it.

3. What I said with regard to Tell el-Fûl rested upon an express statement of Dr. Hagemeyer, who had visited it, and whose examination I naturally supposed to be complete. The view of Tell el-Fûl given by Hagemeyer himself shows it to be exactly what one would expect a תל־פול to be; and I am glad to know that the identification need no longer be questioned.

S. R. DRIVER.

Oxford.

1 John iii. 16 ff.

WE are coming to feel that those who are engaged in the missionary enterprise are doing most to solve the problems confronting the modern world. Missions are 'the purest embodiment of the spirit of absolute loyalty to duty and of utterly unselfish love.' And it is being felt on all hands that it is in the presence of this spirit that thought-baffling perplexities begin to melt away.²

¹ The Oxford *Helps* were published originally in 1876. They appeared in a revised and enlarged form in 1893, which was reprinted—in the parts that I have compared, without change—in 1897. This, I believe, is the latest edition. In the Preface to the edition of 1893 (omitted in the edition of 1897) mention is made of the authors to whom the different sections of the book were entrusted for revision. The section on Weights and Measures was revised by Barclay Head. Very remarkable statements are to be found in some of the sections: for instance, *à propos* of the Book of Job, the reader is informed (p. 46) that it is 'replete with Chaldaisms, which belong to an early, and not to a late, style of literature' (!); and on p. 311 it is stated that the *Witch* is found at Jericho.

² See a noble article by Dr. Robert E. Speer in the *Constructive Quarterly* for September 1913.

It may not, then, be inopportune to draw attention to a signal declaration of this truth which stands among what are, perhaps, the latest written words of the Bible. Of vv.^{19f.} of the third chapter of the First Epistle of St. John, Mr. A. E. Brooke says, These verses 'have always been recognized as touching the very heart of the Christian Faith.'³ An attempt to deal with the 'considerable difficulty' which he acknowledges as attaching to their exact interpretation may, at such a moment, crave sympathetic consideration.

St. John has said that the consciousness of love as a power working in them, experienced by Christians, has its origin in an *act*, the act of the Lord in laying down His life for them (3¹⁶). They can look to retain a consciousness so won only by unselfishness in act and reality (vv.^{17f.}). So, he says, 'we shall become conscious of a vital connexion with the Reality, and before Him we shall persuade our heart, whatever disability our heart may be conscious of in us.'

Karðia is used by St. John only in these verses (19-21) and in his record of the last evening of the Lord's earthly life.⁴ To the men to whom He gave the new command, He says, 'Let not your heart be troubled: believe.' 'Let not your heart be troubled, neither let it be cowardly . . . I go to the Father . . . the Father is greater than I.'⁵ In the face of the great enterprise of inaugurating the reign of unselfishness, the heart reviews the forces of 'mind' and 'soul' and 'strength' at its disposal, and finds them wholly inadequate.⁶ And if we flinch from the call of duty, if we 'go out' with Jonah 'from the presence of the Lord,' the unfavourable report of this inward muster-officer will prevail. But 'before Him,'⁷ with our eyes

³ *The Johannine Epistles*, by A. E. Brooke. T. & T. Clark, 1912 ('International Critical Commentary').

⁴ *Karðia* occurs in the quotation from Is 6 in Jn 12^{29 f.}; in 13²; and four times in the last discourses (14^{1. 27} 16^{6. 22}). The failure of the chosen people is traced to a hardened and blinded heart; the act of the false disciple to a heart opened to Satan; and the 'leaders of the world's new birth' are taught their need of a heart quiet, brave, and glad.

⁵ Jn 14^{1. 27}. In the Apocalypse *karðia* occurs once (18¹⁷), and *karðiai* twice (2²³ 17¹⁷).

⁶ *Karagynôskō* is a favourite word with Plutarch. It has the sense of taking an unfavourable view of your own or another's fitness to face a situation; of being conscious of weakness, coldness, folly, or the like.

⁷ *Εμπροσθεν αὐτοῦ* is one of the Greek equivalents for the Hebrew term which occurs four times in 2 K 5. Naaman

watching our Master's hand for the least signal of His will; in the attitude of His servants the prophets, and of the mighty ones that do His pleasure,—we shall persuade our faint heart to the great task, we shall surely win it over, for God, in whose presence we are standing, on whose bidding we are waiting, is greater than our heart and takes cognizance of powers beyond its ken. In the verses that follow (21-24) *ἐμπροσθεν αὐτοῦ* is writ large: 'Beloved ones, if our heart leave off urging disability, it just means that¹ we are on a footing of openness and freedom from reserve with God, and taking (as) from His hand whatever we ask, inasmuch as we have no eye for anything save His commands, no energy for anything save the things that are well pleasing in His sight.' And then St. John adds that one command embraces all, that all duty is summed up in relying so utterly on the sonship opened to us in the Son, as to put forth its power in mutual love as He bade us when He gave His new command (v.23).

St. John is urging the absolute need of active unselfishness; the imperious obligation to put the new command into daily exercise. Seeing this, we seem to catch the purport of *ἐμπροσθεν αὐτοῦ*, and the reason for its being thrust forward into such prominence. The servant ready for *action* so stands. And *πίστομεν* ceases to puzzle us, even though we may suspect that St. Paul would have written *παρακάλεσμεν*.² The dominant faculty has to be *won* to throw itself into the great enterprise. Intelligible too becomes the fourfold mention of that faculty, so rarely named by St. John, and always as that on which hang issues the most momentous, achievement or failure in loftiest service. Quite in place, too, is the loving enlargement on the somewhat epigrammatic *ἐμπροσθεν αὐτοῦ*, addressed with a touch of tenderness to those who, as objects of God's love, have come into consciousness of love's reality. And, lastly, we seem to be prepared to feel the note of assured triumph in the declaration that all the Father bids

'was a great man *before his master*' (v.1); the little Hebrew maid '*was before her mistress*' (v.2); Elisha cries, 'As the Lord liveth *before whom I stand*' (v.16); and Gehazi 'went in, and *stood before his master*' (v.23).

¹ Compare the conditional sentences in 1 Jn 1⁶⁻¹⁰. So in 4¹², 'If we love one another, *it shews that* God is abiding in us, and that His love is in us in its consummation.' The apodosis tells of a state of things *discovered* as existing by the fulfilment of the condition named in the protasis.

² Never in St. John; cf. Eph 6²², Col 2² 4³, 2 Th 2¹⁷.

us is to rely on the 'Name' of His Son Jesus Christ, that Name which is the Father's 'gift' to Him,³ that Sonship for which He made a dwelling-place on earth, to rely on which is to be free from all faint-heartedness in the exercise of that love which He opened to us by laying down His life for us.

G. H. WHITAKER.

Truro, Cornwall.

James and Robert Montgomery.

THERE is a curious mistake in the paragraph quoted in THE EXPOSITORY TIMES from Mr. E. Rhys's *Lyric Poetry*. It was not, as Mr. Rhys says, James Montgomery whom Macaulay 'slaughtered,' but Robert Montgomery. James was a poet and a newspaper editor. He lectured on Poetry at the Royal Institution. He wrote many good hymns, twenty of which I find in Roundell Palmer's (Lord Selborne's) *Book of Praise*: among them 'Hail to the Lord's Anointed,' 'Songs of praise the angels sang,' 'Prayer is the soul's sincere desire,' 'For ever with the Lord,' and 'O Spirit of the living God.' Macaulay would not have attempted to 'slaughter' the author of these hymns, nor would he have succeeded if he had tried. Robert Montgomery was an Evangelical clergyman, incumbent of the old Percy Chapel in London. I remember hearing him preach there in 1846.

EUGENE STOCK.

'The Word of the Cross and the Parable of the Prodigal.'

Is there not an approach to the Parables of Lk 15 different from the usual one, which gives a more natural interpretation of them and preserves a deeper unity? To read the Parable of the Prodigal as an *Evangelium in evangelio* raises difficulties which are not convincingly overcome by the recent discussions in THE EXPOSITORY TIMES.

Should we not rather approach this parable as being an experience rather than a message or a gospel? If we do so, it seems that the difficulties referred to disappear, for one does not expect that balance and fulness in an experience which is demanded of a gospel.

Taken together, the three parables are primarily

³ Jn 17^{11c}, ἐν τῷ ὀνόματι σου ᾧ δέδωκάς μοι.

parables of seeking and finding. At the same time, the first two are Christ's apologia for receiving publicans and sinners, and the third is a parable of encouragement and appeal to the two sons.

In the Lost Sheep and the Lost Coin, he who has lost seeks until he finds. Then he calls his friends and neighbours together, and they rejoice. The joy of finding is within that circle.

In the Prodigal Son, it is the lost one himself who seeks, and seeks until he finds. The parable clearly indicates that the welcome is prepared for the sake of the son, and that it is he especially who was lost who has the experience of joy. If this be so, we have to read the central part of this parable, not so much from the father's side, *i.e.* as a message or gospel for sinners, as from the son's—as the experience of a returning sinner. While such an experience may be in harmony with the gospel, in the nature of the case it cannot be taken as an adequate statement of the gospel. The Church's hymns on the experience of pardon provide an ample illustration of this.

The difficulty on any interpretation of this parable lies in the problem of the elder son.

We have called this the Parable of the Prodigal Son. Should we not call it the Parable of the Two Prodigal Sons? Though one goes to the far country and wastes his substance in riotous living, and the other stays at home and is moral and industrious, yet both are in want and have the same heart-hunger. It may be too fanciful to see any significance in the fact that the Lost Sheep wanders away, while the Lost Coin is in the house; but it may suggest that the third parable is a reversal of the first two, and that the latter part is an encouragement to the elder brother rather than a rebuke. Had Christ wished to rebuke the Pharisee, He would scarcely have put the word

τέκνον into the father's mouth, nor yet the words, 'All that is mine is thine.' There is no indication that the father seeks the younger son, but he goes out into the field and 'intreats' the elder son to come in. The elder son, it is true, is surly and discontented, but would not a true psychology say that this is often an expression of heart-hunger? The main point seems to be, not as Plummer says, that the father had always recognized his services, but that he had not recognized his father nor realized his home. We know that generally it is easier for the prodigal to find his way home than for the respectable 'moral' man. We preach to the prodigal—there is a great temptation to preach at the 'moral' man. The father speaks of the joy at home. Would it not come as a disturbing revelation to the elder son, and later, discover for him a way to that experience? In the first two parables the joy which one has in finding that which was lost is the centre of Christ's apologia. In the twofold third parable, the centre, as an encouragement and an appeal, is, on one hand, in the joy which the returning prodigal experiences, and, on the other, in the joy to which the father intreats the elder son. He had been looking in the wrong direction—the father would turn him to that which alone could satisfy him. Even here the emphasis is to be laid not upon the father's action as upon its probable effect later upon the son.

Reading it in this way we may see the sequel to this parable in the words of St. Paul (Ro 11^{25, 26}), 'A hardening in part hath befallen Israel, until the fulness of the Gentiles be come in: and so all Israel shall be saved.'

If this interpretation be sound it gives a unity to the whole chapter, and especially to the third parable.

W. P. ROBERTSON.

Stirling.

Entre Nous.

Literature and Art.

MESSRS. OLIPHANT, ANDERSON & FERRIER have reissued *Pilgrims in the Region of Faith* (2s. 6d. net). This is the Rev. John A. Hutton's introduction to Amiel, Tolstoy, Pater, and Newman. Mr. Hutton does not count upon an intimate knowledge

of these immortals. If we know them not at all we may enjoy the book. But then we will desire greatly to know them.

While issuing another commentary on Dante, Mr. Gauntlett Chaplin has the hardihood to quote Voltaire's remark: 'Dante has had commentators;

this is another reason why he will not be read.' His vindication is that he has much Dante in his book and little commentary. His method is to select passages and translate them, introduce them by a simple explanation, pass on to other passages, and so make Dante himself, with this modicum of explanation, his own interpreter. The *Paradiso* is touched and no more. Mr. Chaplin excuses the shortcoming by saying, 'It may be that the perfect flower of Dante's poetic genius blossoms there; but that flower is for few, and he who would enjoy its fragrance must seek it in the original.'

Take these four stanzas from the beginning of canto iii. of the *Inferno*:

'By me ye pass into the House of Woe:

By me ye pass into Eternal Pain:

Within these portals dwell the Lost for aye.

'Twas Justice that inspired my Architect:

By Power Divine were my foundations laid:

By Highest Wisdom, and by Primal Love.

Ere I arose, created things were not,

Unless Eternal, and Eternal I:

Let none who enter here hope evermore.'

Such were the words, in gloomy colours writ,

That I, perplexed, above a gateway read.

'Master,' I cried: 'Their sense is very dark!'

No effort is made to secure literality in the translation, but a great effort to obtain lucidity and intensity. The title of the volume is *Dante for the People* (James Clarke & Co.; 4s. 6d. net).

Mr. Max Eastman's *Enjoyment of Poetry* (Elkin Mathews; 4s. 6d. net) is not perhaps in any case an elementary manual, but its difficulty is due to the unfamiliarity of its style, and passes away with the reading. For it is not a bad style. The chapter on the enjoyment of poetry is the last but two. Before it come twelve chapters which tell us what poetry is and how it is to be discerned. In the thirteenth chapter we are told that to enjoy poetry we must 'possess a love that has many eyes, as many as the flowers of the field'; next that we must have 'the power of lingering with energy'; and thirdly, that we must exercise faith. Every chapter is illustrated and no chapter is over-illustrated. The fourteenth gives us rules for composing poetry, and the fifteenth faces the utilitarian squarely by showing how very great is 'the practical value of poetry.'

Mr. Claud Field continues to translate, and Messrs. Rider & Son continue to publish, the works of August Strindberg. The new volume is *The Growth of a Soul* (3s. 6d. net). They will together have the pleasure of knowing that they have introduced Strindberg to the reading public of this country; and they are no doubt aware that by so doing they are enriching our literature not a little. It will be a surprise to many a reader to find how easy it is in this excellent translation to understand Strindberg; greater will be the surprise that his thought is so fresh and fertile when it is understood.

To their 'Readers' Library' Messrs. Duckworth have added (by permission of Messrs. George Bell & Sons) a volume of essays by Coventry Patmore. The title is *Principle in Art, Religio Poetæ, and other Essays* (2s. 6d. net). It is likely to be as popular as any volume in the Library. For Coventry Patmore is passing out of the idolatry of the few into the wide world of permanent appreciation. His language is becoming intelligible and even attractive; his thought is found to be wholesome and uplifting.

The book-buyer, even the moderate book-buyer, will have cause to thank Mr. R. A. Peddie, if his guide to the identification of *Fifteenth-Century Books* (Grafton & Co.; 5s. net) comes into his hands. For in it are explanations of all the little things that puzzle—the printers' marks, colophons, signatures, watermarks, and the like. There is also a rendering into modern English of the Latin names of places, and there is a valuable bibliography of the whole subject.

Messrs. Macmillan have now issued in one volume the edition of *The Works of Tennyson* (10s. 6d. net), edited by Hallam Lord Tennyson, which contains the poet's own notes. Hitherto this edition has been obtainable only in the Eversley series in nine volumes. We prefer the Eversley volumes still; but this handsome book is sure to be popular, probably beyond all other editions. Lord Tennyson has written a brief biography for it.

Messrs. George Bell & Sons have reissued, in Bohn's 'Antiquarian Library,' *The Bayeux Tapestry: A History and Description*, by Frank Rede Fowke. After the history and description come the plates, full page, and seventy-nine in

number. In this cheap form the book will become a widely prized possession.

Stories from 'Aunt Judy,' with illustrations in colour by Ethel F. Everett (Bell; 2s. 6d. net), will surely be one of the Christmas successes. For it combines the two requisite things—a pretty book to catch the eye and a good story to charm the mind.

The 'Fellowship Books,' edited by Miss Mary Stratton, have their distinctiveness. They are artistic and literary with a determination not to be diverted into the teaching of ethics or religion. The editor's desire is to express 'the human ideal and artistic faith of our own day.' But the authors seek to uplift and direct that ideal and that faith, which is no doubt the editor's aim also. Three new volumes have been published—*Freedom*, by A. Martin Freeman; *Romance*, by Ernest Rhys; *Childhood*, by Alice Meynell (Batsford; 2s. net each).

A happy return for healing—bodily, mental, spiritual—rendered by one of Scotland's highland streams, illustrated happily by photographs of the stream, is *The River of Content* (Hodder & Stoughton; 1s. net). The author is the Rev. J. R. P. Sclater, M.A.

It is nearly always best to read essays separately. Perhaps we might say always—with one exception. The exception is the essays contributed by Sir W. Robertson Nicoll to the *British Weekly* under the form of letters and the name of Claudius Clear. Many years ago, when Dr. Robertson Nicoll invited his readers to tell him which of the features in the *British Weekly* appealed to them most, a large number—if we are not mistaken in our recollection, a large majority—said the Letters of Claudius Clear. And yet it is probable that every one of that majority will now say, when the new volume containing a selection from these letters reaches them, that they should be read at a sitting one after another like the chapters in a book. For then two things, each of utmost consequence, become visible. First, the comprehensiveness of the author's interests in literature; and next, his grasp of each interest. The comprehensiveness is visible at once. The grasp is discovered by the rapidity of accurate allusion. Who else knows Masson and Mark

Rutherford? Anyone—any competent critic or book-reader. But who else knows every scrap of their writing and every turning in their way of life?

The title of this volume is *A Bookman's Letters* (Hodder & Stoughton; 4s. 6d. net).

Mr. J. M. Kennedy has given an account of *English Literature, 1880-1905* (Sampson Low; 6s. net). It is not an exhilarating story. There is skill and originality in plenty among the authors of the last five-and-twenty years, but it is technical skill and originality of form and phrase. Of wider view or deeper reverence the signs are painfully absent. Mr. Kennedy has even to declare the pervading presence of a realism that is offensive. And yet he is no Puritan. With his whole heart he hates what he calls Puritanism. He is altogether on the side of 'art for art's sake and let the moralities take care of themselves.' Yet he is offended; his literary taste is offended; and he offers little expectation of lasting fame to the great majority of those who have a name in our midst; for realism that is unblest with higher aims than variety of appeal to the sexual is doomed to death.

There are brighter spots in the dull and dirty atmosphere. There are men and women who have written well and purely. But on the whole the literature of the quarter of a century ending with 1905 is occupied more with form than with substance, and the matter so artistically set forth has little in it that makes for progress. This disappointing conclusion does not deprive the book of interest. Well written as it is, with intimate and by no means unsympathetic knowledge, it could not fail in interest since it speaks of the men and women we know, most of them still living. There is no other book that brings the literature of our own time and country so vividly and so courageously before us. Mr. Kennedy is by no means timid in praise or blame, and he usually gives sufficient quotation to enable us to test his judgment.

Mr. Dundas Harford has republished the anonymous English version of Richard Rolle of Hampole's *De Emendatione Vitae*, which appeared about 1400. He has modernized the spelling and written a useful introduction, being himself deeply interested in this bit of mystical writing, and hoping to interest us also. The title is *The Mending of Life* (Allenson; 1s. 6d. net).

The Humour and Pathos of the Australian Desert is all that it claims to be and more, in the hands of the Rev. John Beukers (Stockwell; 4s. net). The humour and the pathos, excellent separately, are irresistible together, compelling laughter and tears unceremoniously. Mr. Beukers is a descriptive writer of some skill, and he is patiently observant of all sorts and conditions of men and women.

Poetry.

Claud Field.

The Seatonian Prize for 1913 was gained by Mr. Claud Field, M.A., of Corpus Christi College. The subject is *St. Paul at Athens* (Cambridge: Bowes; 1s. net).

W. H. Davies.

Mr. Elkin Mathews has published a reprint of *New Poems* by William H. Davies (1s. 6d. net).

W. Trego Webb.

Messrs. Headley Brothers are the publishers of *By Siloa's Brook*, by W. Trego Webb (1s. net)—hymns that are songs, songs that are hymns, a most rare achievement.

Stephen Phillips.

To his many volumes of verse Stephen Phillips has added *Lyrics and Dramas* (John Lane; 4s. 6d. net). The Dramas—'Nero's Mother,' 'The Adversary,' and 'The King'—are more successful than the lyrics. They are more complete, and they count for more in the imaginative interpretation of life. The lyrics are either slight or unfinished in their thought. This on tears is slight enough, yet a lyric.

TEARS.

Sad is the crystal tear
From eyes of youth,
Sadder the slower drops
Of married ruth.

Sad tears if maid or wife,
Brimming to fall;
Often the tearless eye
Saddest of all.

A. E.

The separate volumes of A. E.'s poetry are greatly cherished—*Homeward, Songs by the Way,*

and *The Divine Vision*. But we prefer a complete edition—not that we may cherish all the poems equally, but that we may make a selection of our own. The complete edition of A. E.'s poetry is called *Collected Poems* (Macmillan; 6s. net). Its height of imaginative emotion is sometimes too high for easy reading; with patience and the snatching of the occasion the height is gained. Sometimes, however, the thought and expression are easy, elementary, and universal. Take two of the simplest and shortest poems:

PAIN.

Men have made them gods of love,
Sun-gods, rivers of the rain,
Deities of hill and grove:
I have made a god of Pain.

Of my god I know this much,
And in singing I repeat,
Though there's anguish in his touch,
Yet his soul within is sweet.

UNCONSCIOUS.

The winds, the stars, and the skies though
wrought

By the heavenly King yet know it not;
And man who moves in the twilight dim
Feels not the love that encircles him,
Though in heart, on bosom, and eyelids press
Lips of an infinite tenderness,
He turns away through the dark to roam,
Nor heeds the fire in his hearth and home.

Cambridge Poets.

Cambridge Poets, 1900-1913: An Anthology chosen by Aelfrida Tillyard (Heffer; 5s. net)—that is the title-page. Sir Arthur Quiller-Couch writes an introduction, not claiming more for the poetry in the book than is meet, but for poetry itself claiming all things. It stands, he says, in the shoes of the Scottish (why Scottish?) farmer who prayed, 'O Lord, take everything from everybody else, and give it *all* to me.' Eight-and-thirty poets are represented here, and the effort, after close reading, to say this is better than that, has failed. Many of them we have not heard before, and it demands much familiarity to know a poet. To carry out our usual way, let us quote one poem. And let it be for courtesy a poem by the editor herself, who is known in the world as Mrs. Constantine Graham.

THAT TWO PERSONS CANNOT BE ONE.

The years have judgement given. They have
done

Slowly to death the hope that was in me
That I could fuse my life with life of thee—

Such life was withered ere it had begun.

Yea, when we thought our bodies' love had won

Our very souls from longing to be free,

And we were one, as waves and deep are
sea,

Time knew he gave such glory unto none.

O love of mine, if I may not be thou,

If all myself was never mine to give,

If lone as we were born, we lone must live,

'Twas better, finer, to misunderstand

The ways of love, than coldly touch thy
hand,

Content with chilly lips upon my brow.

Jeanie Morison.

Jeanie Morison (Mrs. Miller Morison of Hetland) has published *Poems Old and New* (Hodder & Stoughton; 5s. net). There are English poems and there are Scottish; and the Scottish are not weak and sentimental, nor are the English stiff and dry. Mrs. Morison can think in both languages, else she could not write so equally in both. Many of the poems are on texts, and finer illustrations of these texts one will go far to find. Thus:

'AND PETER.'

'And Peter,'—so the women say he said,
The white-robed angel on the sealed stone
In Joseph's garden, at the glittering dawn.
Could it be, think you, message from the
dead?

'Tis sure the grave is empty.—Could He see
My tears beneath the olives on the grass,
Wet three nights since with bloody sweat? alas!
And I—I could not watch one hour with Thee!
O Jesus—Master! Lord, it cannot be,
Thy closed eyes could read the breaking heart
Of him whose lips denied Thee, where Thou
art!

—Yet He who oped blind eyes, may He not
see

Through death-sealed lids? 'And Peter.' It is
He,

None else could guess!—I will to Galilee.

R. C. Phillimore.

Introducing *Poems* by R. C. Phillimore (Sidgwick & Jackson), Mr. John Masefield claims for them a quality that is as rare in literature as in other things—the quality of personality or individual point of view. And he gives this example from the merry poem 'To All Land Children':

I would rather play with a conger eel,
If only because such a beast can feel
When I pinch his tail, than with all the flowers
That do nothing but grow through the livelong
hours.

Again he says: 'The gipsy poems have all the charm that gipsying has for us; they give us that sense of the desire to escape which is often like a drunkenness upon the city dweller, and they are full of that respect (it is very nearly envy) which all the civilized feel for men and women who have been strong enough to give up everything in order to possess their own souls, facing the wilderness proudly with a little music and a tale or two.' It is enough that Mr. Masefield introduces the book, but still we may quote:

To us she was a beautiful thing,
Delicate, wise, and strong;
But to him she was just everything,
And he to her did belong.

We thought, that she should have to die
Was cruel and wrong and bad;
But he just took it patiently,
For she was all that he had.

Our minds were racked to find the cause
Why the world went so astray;
But his was set to know the laws
She'd want him to obey.

Edward McQueen Gray.

From his ranch in New Mexico, Mr. Gray sends *A Vision of Reconciliation, and other Verses* (Methuen; 2s. 6d. net). Many of the verses are patriotic, some passionately so. There is one on Cuba in 1897. This is the end of it:

Outstretched before my homesteads lie
Deflowered maids and mothers slain;
O God of justice, hear my cry:
Revenge on Spain!

Devoted to a cause sublime.
My butchered children still are free;
Sweet Liberty! their only crime
Was love of thee.

O'ermatched, but not o'ermastered yet,
They fight for Freedom till they fall;
To Cuba give without regret
Life last of all.

The careless nations stand aloof;
Will no one Freedom's cause defend?
Will no one in the hour of proof
Be Cuba's friend?

'Tis well; the gains of cowardice
Be theirs, I fight my fight alone;
Jehovah, Lord of Sacrifice,
Thou wilt atone.

Donald MacAlister.

Sir Donald MacAlister, K.C.B., having gathered some translations together and called them *Echoes*, the volume has reached a second edition (Maclehose; 2s. 6d. net). The verses have their own value, as we shall see, but first of all they show their author's accomplishment. Some are from the German, some from the Irish, some from the French, some from the Greek; again, some are into German, some into Scots, some into Welsh Romani, and some into Norse. Here is one from German into Scots:

BACK AGAIN.

Twa traivlers gaed ance to the Hielans awa,
I' the hairst: ah! it's then that the Hielans are
braw!

The tane he gaed—to be like the lave;
The tither his ain heart's grienin drave.

An' when they baith were cam hame again,
Their friens an' neebors were unco fain,
An' deaved them wi' spierin, ane an' a'—
'Weel, what hae ye seen i' thae Hielans awa?'

The tane he gantit an' scra't his pow—
'Oh! naething bye-ordnar that I mind o':
Jist hill an' heather, an' loch an' linn,
An' the blue o' the lift, an' the glint o' the
sinn.'

The tither leuch laigh, an' the like spak he,
But wi' blithesome face, an' wi' glisterin ee—
'Ay! hill an' heather! an' loch an' linn!
An' the blue o' the lift! an' the glint o' the sinn!'

Biography.

The Bishop of Durham, the Right Rev. Handley C. G. Moule, has gathered four papers together out of the *Sunday at Home*, and published them with the title *Memories of a Vicarage* (R.T.S.; 1s. net). It is the Vicarage of Fordington, near Dorchester, where his father was vicar from 1829 to his death in 1880, and where all the family but two were born. Very tender memories cling to it, and very tenderly does Dr. Moule recall them. To the mother especially is the tribute touching and beautiful.

Messrs. Morgan & Scott have issued new and cheaper editions of two of their most successful biographies, *Richard Weaver's Life Story*, by the Rev. J. Paterson, M.A., B.D. (1s. 6d.); and *The Life of D. L. Moody*, by his son, W. R. Moody (2s. 6d. net). They have also published their annual series of Calendars, Motto Cards, and Christmas Cards, all strictly evangelical and supremely artistic.

Messrs. Oliphant, Anderson & Ferrier have done a service to Christ by republishing in one convenient volume those appreciations of men and women by Dr. Alexander Whyte which have appeared from time to time in separate volumes. There are thirteen of them, and so the book is called *Thirteen Appreciations* (3s. 6d. net). They have done a service to Christ, for in this form the studies will reach a wider public; and as each was a word spoken unmistakably on behalf of the evangelical faith and spoken in season, so the influence of this volume will be greater than the influence of each separate appreciation.

We say that each of the appreciations is a word spoken on behalf of the evangelical faith. Yet the most impressive thing about them is that they are appreciations. Who are here? Santa Teresa, Jacob Behmen, Bishop Andrewes, Samuel Rutherford, Thomas Shepard, William Guthrie, James Fraser, Thomas Goodwin, Sir Thomas Browne, William Law, Bishop Butler, Cardinal Newman, John Wesley. Now every one of these men and women is studied appreciatively. If there is good in them it is discovered, and it is gloried in. And yet not one word is said, or thought conceived, that is out of harmony with the most ardent evangelical love for the Christ who died to save. How

easily would some minds have wandered all over the world, finding good everywhere because they had no clear sense of the difference between truth and untruth. It is the glory of Christ in this author that he can maintain the distinction inviolate and yet find truth in Cardinal Newman and in Samuel Rutherford.

The Maréchale.

The Rev. James Strahan, M.A., the author of that commentary on the Book of Job which has been everywhere accepted as the ripest fruit of Old Testament scholarship and New Testament grace, has written a short biography of Mrs. Booth Clibborn, the eldest daughter of General William Booth. The book receives the name by which, long before her marriage, Catherine Booth was known all over the earth, *The Maréchale* (Hodder & Stoughton; 6s.). Mr. Strahan has a double claim to be Mrs. Clibborn's biographer. He has married one of her daughters, and he is in uttermost sympathy with all her work.

What shall we say about the book? That it is well written? Mr. Strahan is a master of the English language. But we do not think of the writing. What we must say about it is that it moves us not less surely and not less searchingly than one of the Maréchale's own addresses. For the purpose of preaching the gospel, for reaching the heart and shaking the conscience, for the insistent offer of salvation to all men, the very object of the appearing of the grace of God in Christ—this book is an instrument so mighty that the Salvation Army and every other agency or Church that has the preaching of the gospel at heart should send it out by the thousand along with the *War Cry* or the *Missionary Record*.

J. Denholm Brash.

No better short biography has been issued this season than the story of J. Denholm Brash, which has been written by his son, and is published under the title of *Love and Life* (Kelly; 2s. 6d. net). Never was man better served by his biographer, and it is a triumph of talent and affection that so discriminating, frank, attractive, and altogether admirable a biography has been written by his own son. The book proves that for the most enjoyable of biographies no startling incidents or even famous names are necessary. The Rev. J. Denholm Brash was a Wesleyan Methodist minister

who served his Church just as all other ministers do, going from circuit to circuit, and right well content. Yet we read the story of his life with unabating interest; it shows him so right-minded, so large-hearted, and altogether so worthy of a good biography.

Florence Nightingale.

Has Annie Matheson been fortunate or unfortunate in having her biography of *Florence Nightingale* for children ready just when the great biography of Sir Edward Cook is issued? Fortunate probably. For the attention of every one will be directed to its subject, and what we find good reading for ourselves we shall wish our children to enjoy. It is a handsome volume, and well illustrated. The whole life-story is told, not in infantile language certainly, but concretely, clearly. There are even thrilling passages in it, such as the narrative of Lord Raglan's visit to Miss Nightingale when she lay in fever. 'I have no fear of fever or anything else,' he said; and his visit did her good. The publishers are Messrs. Nelson (3s. 6d.).

Arthur Mursell.

Arthur Mursell was born on the 14th of November 1831, and he has just written his autobiography—*Memories of my Life* (Hodder & Stoughton; 6s. net)—with the buoyant confidence of a lad of eighteen. He describes his experiences and tells his stories with unconcealed relish, enjoying them the more the more boisterous they are. He calls himself a preacher and a pedlar (which means a lecturer), and says: 'I took up the first to help others to live better; and I added the other to enable myself to live at all.' He describes himself as 'nothing if not sentimental, with a redeeming dash of the Chauvinist and buffoon.' A Baptist minister, he made friends of all sorts of men. He lived familiarly with Roman Catholic priests and less familiarly and more occasionally with professional thieves. Here is one of his anecdotes:

'A sample of the exaggerated Sabbatarianism in vogue in Scotland at this time led me very near a scene, if not to the police court. Coming out of church upon a Sunday morning, with the tune of the last hymn still vibrating in my head, I was softly and abstractedly whistling the rhythm of the tune as I turned into Sauchiehall Street, when a policeman with vividly red whiskers strode ponderously

to my side and said, "Ye mauna whistle on the Sawbath day." I was too taken aback for the moment to offer any plea of justification, and No. 9 of the C division strode solemnly on in the execution of his duty. But the thought that I might have found myself in the adjoining cell to a beery pickpocket for the misdemeanour of whistling the old hundredth psalm, was a combination of the arbitrary and absurd which was edifying and perplexing.'

Henry J. Pope.

There are two Methodist men of the name of Pope, and they have to be kept distinct: William B. Pope was the theologian—'beloved of all, even of those who were unable to follow his profound and instructive discourses'; Henry J. Pope was the statesman, and is the subject of this biography. They were not in any way related, but they were very good friends.

'Dr. Henry J. Pope,' says Sir Robert Perks, 'was a man who would have made his mark anywhere. In law, or commerce, he would have stood in the front rank. As a statesman, he would have easily attained Cabinet rank.' But he was not anxious to be called a statesman. He was even a little sensitive about it. He won his triumphs by the use of the gifts which go to make the statesman; but when he was described as 'the Bismarck of the Wesleyan Church,' or when one newspaper spoke unhappily of his 'craft,' he was a little uneasy. For the last fifteen years of his life he acted as Home Mission Secretary; and so strong was his influence in council that in 1906 one asked, 'Have you noticed the manner in which Dr. Pope dominates the Conference?' But again 'dominate' is not the word. 'It was,' says his son, who writes the biography, and writes it so well, 'it was just practical sense, shrewdness, an instinct for the best thing to do.'

Speaking of an earlier time in his life his son says: 'To those who were not closely acquainted with him, he might appear almost preternaturally solemn. His outlook on the world was distinctly puritan, and he viewed the amusements of fashionable society with the aversion of one who had been trained in the atmosphere of rigid piety. But he was not by nature narrowly intolerant, and he was saved from the excesses of the melancholic temperament by a quiet sense of humour. At this time he was tall and thin, with his strongly marked

features cast in a serious expression. Dignity and serenity characterized his deportment in repose, and, even in the glowing moments of his fervent preaching, he was serious and impressive rather than vivacious and buoyant.'

His greatest service to Methodism and to Christianity was the steady and successful encouragement he gave to the founding of missions in great cities, especially in Manchester and in London.

The title is *The Life of Henry J. Pope*, by his Son (Kelly; 5s. net).

John Cosin.

Mr. Percy H. Osmond, M.A., has written *A Life of John Cosin*, Bishop of Durham from 1660 to 1672 (Mowbray; 8s. 6d. net). What claim has Cosin on our remembrance? This in especial, though much more than this, that he was 'probably the ruling spirit in the last revision of our Prayer Book.' Mr. Osmond tells the story of the Revision fully, devoting to it a chapter of fifty-nine pages. At the present moment it is the chapter that will be read with most attention. It may be said further, that no one should consider himself quite qualified to give an opinion on Revision until he has read it.

The history of Bishop Cosin's life is told with admirable clearness and with as admirable fairness. Mr. Osmond is in sympathy with what we should now call Cosin's ritualism, but he is not incapable of perceiving the mistakes that Cosin and those who worked with him made. The Savoy Conference is described with an unmistakable leaning towards the position of those who won, and yet this judgment is expressed:—

'The result was a most deplorable schism: about 1200 ministers (in addition to the 800 who had been deprived under the Act of the Convention Parliament) refused to conform, some of them, like Baxter, retiring into lay communion, but the majority forming, so far as the persecuting zeal of Church and State permitted, separate congregations. A Hundred Years' War had thus ended in the apparent defeat of Puritanism; but the fact that vast numbers of the nation now stand aloof from the Church's ministrations and find it difficult to restrain their resentment at the position she holds as the so-called "National" Church, can only lead to the reflection that she had gained but a Pyrrhic victory.'

Of the Bishop's character the leading traits, gathered together at the end, are: undoubted learning; next, love of controversy and skill in the conduct of it; rapacity and generosity; boastfulness—'rarely could any one have been more determined that his left hand should know what his right hand was doing'; irritability; and lastly (in his will), faith, hope and charity. The balance seems to be the wrong way; and yet Mr. Osmond is on Bishop Cosin's side, and certainly says nothing to send any reader to the other side.

Francis Thompson.

'In the *American Ecclesiastical Review*, for June 1898, Canon Sheehan, author of *The Triumph of Failure*, wrote:—

"For the present he will write no more poetry. Why? I should hardly like to intrude upon the privacy of another's thoughts; but Francis Thompson, who, with all his incongruities, ranks in English poetry with Shelley, and *only* beneath Shakespeare, has hardly had any recognition in Catholic circles. If Francis Thompson had been an Anglican or a Unitarian, his praises would have been sung unto the ends of the earth. He would have been the creator of a new school of poetry. Disciples would have knelt at his feet. But, being only a Catholic, he is allowed to retire, and bury in silence one of the noblest imaginations that have ever been given to Nature's select ones—her poets. Only two Catholics—literary Catholics—have noticed this surprising genius—Coventry Patmore and Wilfrid Meynell. The vast bulk of our co-religionists have not even heard his name, although it is already bruited amongst the Immortals; and the great Catholic poet, for whose advent we have been straining our vision, has passed beneath our eyes, sung his immortal songs, and vanished."

Thus Canon Sheehan writes of Francis Thompson. And it is curious that the impression was strong and widely shared that his Roman Catholic friends trumpeted his fame too loudly, simply because he was a Roman Catholic. This is denied by Mr. Everard Meynell who writes the biography—*The Life of Francis Thompson* (Burns & Oates; 15s. net). Probably most of us would agree now that loud trumpeting was never necessary, his merit as poet being altogether too great to be affected thereby. We may be found to be wrong. But at present, to whom Francis Thompson

appeals at all, to them he appeals so powerfully that Canon Sheehan's reference to Shakespeare is rather an irrelevance than an impertinence.

Sir Edward Cook, in his biography of Florence Nightingale, tells us that she owed some of her great glory to her name. How much of Francis Thompson's appeal is due to his history? The son of a medical practitioner in Preston, he was sent to St. Cuthbert's College, Ushaw, to be prepared for the priesthood, if found fit to be prepared; and after seven years he was returned on his father's hands. 'He has always,' said the President, 'been a remarkably docile and obedient boy, and certainly one of the cleverest boys in his class. Still, his strong, nervous timidity has increased to such an extent that I have been most reluctantly compelled to concur in the opinion of his Director and others that it is not the holy will of God that he should go on for the Priesthood.'

His heart was in the priesthood, and when his father sent him to Owens College, Manchester, to study medicine, it was a hopeless, almost an insane, step. He even attended the classes only fitfully, but he learned to take laudanum, and of course he failed. Then he went to London.

Mr. Meynell manages the story of the London life well. It was most difficult to manage. He shows us enough; he does not torture us with too many of the gruesome details of it. One wonderful picture, never to be forgotten, is of the street girl who befriended him, treated him with perfect respect, and when he was found and like to become famous, disappeared. He searched many days and many months in vain. What can we say about it? It baffles all our calculations, it upsets all our theories about good and evil.

He was found by the Meynells. He sent a manuscript to the office of *Merry England*, of which Wilfrid Meynell was editor. It lay unread for six months. Then part of it, a poem, was printed and led to discovery and astonishment. That the work should be so good, whoever did it—that was wonderful; that any literary work at all could be done by the man who presented himself in the office—that was more wonderful. The Meynells took charge of him. Would they have begun had they known what it would mean? Yes, they would have begun without hesitating. He left off the opium for a time and found, as De Quincey, that then he could write as never under its

influence. He sent an essay on Shelley to the *Dublin Review*. It was rejected. Some twenty years after the manuscript was again sent to the same review and was accepted. When it appeared the *Dublin Review* ran into a second edition, the first experience of that in all its history of seventy-two years.

But he could not be saved physically. His habits were not the habits of health. He kept no appointments in time; usually he did not keep them at all. He lost himself in the streets; he wandered round and round his room. 'One landlady's memories of him are supported by the carpet in his room, which is worn in a circle round his table. All night long he would walk round and round; in the morning he would go to bed. There was, she observed, a delicate precision in his manner that forbade all familiarity. His prayers, pronounced as if he were preaching, she often heard.'

He had great joy in his poetry, but also great pain. 'I shall never forget when he told me,' writes Mr. Wilfred Whitten, 'under the mirrored ceiling of the Vienna Café, that he would never write poetry again.'

At one time he would declare 'Every poem is a human sacrifice'; but at another—

'It is usual to suppose that poets, because their feelings are more delicate than other men's, must needs suffer more terribly in the great calamities which agonize all men. But, omitting from the comparison the merely insensible, the idea may be questioned. The delicate nature stops at a certain degree of agony, as the delicate piano at a certain strength of touch.'

He died at dawn on November 13, 1907. He was forty-six years of age.

Florence Nightingale.

Two biographies of surpassing merit have been published within two years, biographies of so great merit that they are likely to be found in future lists of the greatest ten in the language, *The Life of John Ruskin* and *The Life of Florence Nightingale* (Macmillan; 2 vols., 30s. net), and Sir Edward Cook has the distinction of having written them both. In both cases he had a great subject, with abundance of good material, and in both cases he has risen to the height of his undertaking.

The Life of Florence Nightingale is a revelation. Only in dribblets, and of doubtful authenticity, did information of her life after the Crimean War leak out to the public. A few knew that that episode, which touched the popular imagination as no other episode of the century touched it, was but

one event in a long life of the most strenuous activity. A few knew this to their cost—Cabinet Ministers, for example, heads of departments, and inefficient public persons generally. Her health broke down in the Crimea. Henceforth she was confined to her room, expecting death any day yet never concerned; but she lived for fifty years and more after she returned from the Crimea, and from her room, for much of that time, she worked for the health of the Army, the health of the Navy, for Hospitals and Nurses, for the welfare of India, for the better sanitation of cities at home and abroad. She directed the policy of ministers and of ministries in all these matters, wrote innumerable letters, saw innumerable persons, including queens and empresses, prime ministers, governors general, and ordinary individuals. She published books also, and made herself the greatest force of her time in the cause of health and happiness, as she was declared by men of slow speech to be the greatest woman. 'Florence the First, Empress of Scavengers, Queen of Nurses, Reverend Mother Superior of the British Army, Governess of the Governor of India' was Mr. Jowett's description of her.

The lesson of her life is that to every one the opportunity comes, let every one be ready for it. The opportunity to Florence Nightingale was the horror of the hospitals at Scutari when the Crimean War was waging. She had heard a call—not certain to what, certain only that it was to something in the nature of nursing—and she prepared for it. She believed with all her soul in the leading of God's hand, but she left nothing undone to secure that the purposes of God were accomplished. She believed, it might be said, in God and in statistics. Sydney Godolphin Osborne wrote to the *Times* from Scutari and said: 'Every day brought some new complication of misery to be somehow unravelled. Every day had its peculiar trial to one who had taken such a load of responsibility, in an untried field, and with a staff of her own sex, all new to it. Hers was a post requiring the courage of a Cardigan, the tact and diplomacy of a Palmerston, the endurance of a Howard, the cheerful philanthropy of a Mrs. Fry. Miss Nightingale fills that post; and, in my opinion, is the one individual who in this whole unhappy war has shown more than any other what real energy guided by good sense can do to meet the calls of sudden emergency.'

She believed in God and statistics; she believed also in man; she believed in the salvability of men. She believed in the British soldier and in his salvability; and she loved to tell stories of his heroism. 'I remember,' she wrote, 'a sergeant, who was on picket, the rest of the picket killed, and himself battered about the head, stumbled

back to camp, and on his way picked up a wounded man, and brought him in on his shoulders to the lines, where he fell down insensible. When, after many hours, he recovered his senses, I believe after trepanning, his first words were to ask after his comrade, "Is he alive?" "Comrade, indeed! yes, he's alive, it is the General." At that moment the General, though badly wounded, appeared at the bedside. "Oh, General, it's you, is it, I brought in, I'm so glad. I didn't know your honour, but if I'd known it was you, I'd have saved you all the same." This is the true soldier's spirit.' She never used 'we' except when she meant herself and the soldiers. They all knew it. 'At this time'—it was near the end of the war, and she was recovering from an attack of fever—'at this time a horseman rode up to her hut, and the nurse, Mrs. Roberts, who had been enjoined to keep the patient quiet, refused to let him in. He said that he most particularly desired to see Miss Nightingale. "And pray," said Mrs. Roberts, "who are you?" "Ah, only a soldier," replied the visitor, "but I have ridden a long way, and your patient knows me very well." He was admitted, and a month later was himself laid low and died. It was Lord Raglan.'

She had many friends, some most devoted. We might say almost all most devoted, for she had the power of bringing to her feet nearly every one who saw her. There were especially Mr. Sydney Herbert and Arthur Hugh Clough, Dr. Sutherland and Mr. Jowett, the Master of Balliol. And there were women high and low—from the very highest, indeed, to the very lowest—who were as utterly her devoted servants as these men. For while she expected much she gave much. And her graciousness was a gift of great price. She had many natural gifts—humour, sincerity, clear-sightedness, tact—and she exercised them all to the utmost. Thus it was that she succeeded even in India. 'It was the opinion of a competent authority that the sanitary progress which had been made in India during the years covered by Miss Nightingale's review "had no parallel in the history of the world."' Did any one ever get round the caste barrier before? 'Calcutta had "found the fabled virtues of the Ganges in the pure water-tap." When the water-supply was first introduced, the high-caste Hindoos still desired their water-carriers to bring them the *sacred* water from the *river*; but these functionaries, finding it much easier to take the water from the new taps, just rubbed in a little (vulgar, not sacred) mud and presented it as Ganges water. When at last the healthy fraud was discovered, public opinion, founded on experience, had already gone too far to return to dirty water. And the new water-supply was, at public meet-

ings, adjudged to be "theologically as well as physically safe."

The Great Text Commentary.

The best illustration this month has been found by the Rev. B. J. Cole, Edinburgh.

Illustrations of the Great Text for February must be received by the 20th of December. The text is Ac 3⁶.

The Great Text for March is He 2¹⁸—'For in that he himself hath suffered being tempted, he is able to succour them that are tempted.' A volume of *The Greater Men and Women of the Bible*, or of Winstanley's *Jesus and the Future*, or of Nairne's *The Epistle of Priesthood*, will be given for the best illustration sent.

The Great Text for April is Ro 13¹ along with 1 P 2^{13, 15}—'Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God.' 'Be subject yourselves to every ordinance of man for the Lord's sake. For so is the will of God, that by well-doing ye should put to silence the ignorance of foolish men.' A copy of Allen and Grensted's *Introduction to the New Testament*, or Walker's *Christ the Creative Ideal*, will be given for the best illustration sent.

The Great Text for May is Ph 1⁶—'Being confident of this very thing, that he which began a good work in you will perfect it until the day of Jesus Christ.' A copy of Charles's *Studies in the Apocalypse*, or of Allen's *Introduction to the New Testament*, or of Sayce's *Religion of Ancient Egypt*, will be given for the best illustration sent.

The Great Text for June is Ro 1¹⁸—'For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold down the truth in unrighteousness.' A copy of any volume of the *Great Texts of the Bible*, or of Winstanley's *Jesus and the Future*, will be given for the best illustration sent.

Those who send illustrations should at the same time name the books they wish sent them if successful. More than one illustration may be sent by one person for the same text. Illustrations to be sent to the Editor, Kings Gate, Aberdeen, Scotland.

Printed by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kings Gate, Aberdeen, Scotland.